







Universal Library

OF

HISTORIANS;

(VIZ.)

The Oriental, Greek, Latin, French, German, Spanish, Italian, English, and Others:

CONTAINING

An Account of their Lives:

The Abridgment, Chronology and Geography of their HISTORIES;

With Critical Observations on their STYLE and CHARACTER:

And a Catalogue of the feveral Editions of their Works.

Also Chronological and Geographical TABLES.

Written in French by LEWIS ELLIS du PIN, Author of the Ecclesiastical Bibliotheque, now Abbot of Claraval.

Done into English from the Paris Chicion.

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THE AUTHOR's ADVERTISEMENT

READER.

IS not necessary to speak here of the Advantage of Libraries; the Publick baving so favourably received those that have appear'd within these few Years, and particularly the Library of Ecclefiastical Writers: We now endeavour to write that of the HISTORIANS after the same manner; and have reason to hope that its Reception will be as favourable, and that there will not be fo many Objections made to it. The Subject also being more agreeable, it will probably be acceptable to more Readers. It does not only represent the Lives of the Historians, and the Catalogue of their Works; it enters into the Detail of the Histories themselves, and is indeed an Abridgment of them: Insomuch that one may see bevein Little, not only the General History, but also the Particular and Different Relations of Historians which have not bitherto been done. Suidas talk'd of the Historians and their Works, in his Dictionary; Vossius afterwards collected, with his asual Exactness, the Names, Lives, and Titles of the Writings of the Greek and Latin Historians: But no Librarian has yet attempted to make an Extract and Abridgment of the Histories; which however is the most Important, most Useful, and most Agreeable Part of a Library, and the most Essential Duty of a Librarian. 'Tis not enough for

The Author's Advertisement, &c.

bim to place the Books in good Order, to hew the Outfides and Titles, to tell who are the Authors, when and bow they liv'd; he ought also to open them, to inform others what is contained in them, to observe the finest Places, and the Profit that may be drawn from them, either for the Arts and Sciences, or for Civil and Political Life. This is what has chiefly been endeavoured to be added in this Library, to what Vossius and other Bibliographers bave faid of the Greek and Latin Historians. And we shall, after the same manner, continue to speak of the Ancient and Modern Historians of other Nations. By this Means the Reader will, in this Work, learn as well the History of the World, as that of the Authors. We cannot know the former, but from the Report of the Historians; and all the considerable Histor ries that remain, will be Abridged in our Undertaking. This Method of Learning History, will be so much the more useful and certain, by bow much the more the Reader goes to the Spring-head, and sees the different Manners after which the same Events are related by different Authors. He may, in short, place them all in their true Epocha's and Countries where and when they bappen'd, by belp of the Chronological and Geographical TABLES at the End of each Volume. Having faid thus much, we have no more to add but that fine Passage of Horace,

---- fi quid novisti rectius istis, Candidus imperti; fi non, his utere mecum.

This First Tome, bound in Two Volumes, contains the Historians of the Oriental and Greek History down to Alexander the Great. We have very much enlarged on the Ancient Chronology of Empires and Kingdoms, a very obscure Matten, which we have endeadour'd to render more clear. This Part of the Work has cost us most, and ought to be most to the Gust of the Learned.

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OUIS, by the Grace of God, King of France and Navarre; To Our Wellaloved and Faithful Counfellors in Our Courts f Parliament, the Masters of Requests in Orlinary of Our Hotel, Great Counsel, Provost, f Paris, Bailiffs, Senefebals, Proposts, their Deputies, and all other Our Justices whom it nay concern, Greeting. Whereas Peter Giffart, Bookfeller of Our good City of Paris, has made nown to Us, That a Manuscript has been put nto bis Hands, Intituled, The Universal Lirary of the Oriental, Greek, Latin, French, Jerman, Spanish, Italian, English, and other IISTOBIANS; containing their Lives, he Abridgment, Chronology, and Geography of heir Histories, together with Critical Observaions upon them, their Style and Character, s also a particular Account of the several Editions of their Works, with Chronological and Geographical Tables; Compos'd by the Sieur the Abbot of Claraval: Which he desires to Publish, if We would be Pleas'd to Permit bim by Our License. For these Causes, being willing

willing to show the faid Peter Giffart such Marks of Our Royal Favour; We, by these Presents, Permit and Allow bim to Print and Sell in all Places of Our Kingdom, by what Printer or Bookfeller be shall think fit, the faid Book, Intitled, The Universal Library of the Oriental, Greek, Latin, French, German, Spanish, Italian, English, and other HISTORIANS; containing their Lives, the Abridgment, Chronology and Geography of their Histories, toge ther with Critical Observations upon them their Style and Character, as all a particula Account of the leveral Editions of their Works with Chronological and Geographical Tables Compos'd by the Sieur the Abbot of Claraval in field Form and Letter, with fuel Margin in One or more Volumes, and as often as to bin feems meet within the Space of Eight Tear next enfuing the Day of the Date of the Profests During which Time We Ariet Forbid all Printers, Bookfellers, and others, it Print, or cause to be Printed, to Sell, or caus to be Sold the faid Book, under Pretence o Additions, Corrections, Change of Title, Fall Notes or otherwise in any Manner robat forver, or even to make Extracts or Abridgment of it; and also all Merchants and others t bring or disperse in this Kingdom any other Impressions, but such as shall be made with the Consent of the faid Peter Giffart, given unde bis Hand, or under the Hand of these whon be shall authorize to do the same of On Pai

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PARIS, the 13th Day of February, 1706.

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Universal Historical LIBRARY.

BOOK I.

Of the HISTORIANS which flourish'd before the Reign of Alexander the Great.

SECT. I.

Of the pretended Ante-diluvian Historians.

that the first Men had the use of Writings
Writing, as well as that of Speech, of the first
it is not certain that they apply'd it
o the describing the History of their Times.
Their Lives being very long, and their manner
of Living very plain and artless, they might
asily instruct their Descendants in all the neessay Knowledge of past Times, without the
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assistance of Writing. But withal, it cannot yet be absolutely denied that they kept Registers, or drew up Memoirs of those things, the remembrance of which nearly concern'd them; as the Birth of their Children, the Death of their Parents, the good Offices they received from their Friends, and the Injuries which their Enemies did them; and the principal Passages of their Lives. But all that can be faid is barely conjectural; not only because we have no Remains of what might have been written before the Deluge; but also by reason that whatever has been faid of those suppos'd to most ancient Monuments, appears to be apocryphal or fabulous. For the Books ascrib'd to to Adam, Ham, Seth and other Patriarchs, and 'p cited by some of the Ancients, were certainly 'd compiled and handed about under those Names 'S by the Jews, or Hereticks; and indeed besides "the Enoch's Book, which seems to be cited in St. We Jude's Epistle, none of them have any resemblance of Antiquity. But St. Ferom, and others tend fince him have observed that, this Apostle might the very well quote an apocryphal Book; and the after Fragments of that Work which are alledged, ting discover it to be supposititious.

Of the Pillars of the Sons of

We are also told of certain Pillars erected by proc the Children of Seth, on which appear'd some which fort of Writing; but all that is said concerning relation them is founded folely on the Evidence of Fose-fose phus, the bare reading of whom, is all that is pable requifite to prove them purely imaginary. pelice "Setb, faith that Hiftorian, being educated by bus,

" his Father, and come to Years of Discretion, him " his thoughts were bent on Religion; he was T

[&]quot; a virtuous Man, and left Children behind lerra " him which trod in his paths: They then Mere being

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being all good Men, lived in their Country without any Diffention; and passed their days happily, without any thing happening to interrupt their Repose. They found out the Knowledge of the Stars and Coeleftial Bodies, and left their Discoveries should be loft, and Mankind perish before they had learnt them; (Adam having foretold them that the Universe should be once destroy'd by Fire, and another time by a Flood of Waters;) they fet up two Pillars, one of Mortar, and the other of Stone, and wrote upon them their invented Sciences; that if that of Mortar was wash'd away by the Deluge, that of Stone might remain, to preserve to Men the memory of those things "describ'd on them." He adds, that " the mes Stone Column which they erected was sides "thought to be standing in Syria in his time."

St. We need only read this passage, I say, to be em-convinc'd that the Fact is fabulous. The pre-hers tended Application of the Children of Seth to ight the knowledge of the Stars; the Precaution, the ascrib'd to them, which occasion'd their wri-lg'd, ting their Discoveries on two Columns; the Prediction of the Destruction of the World, d by once by Fire, and another time by Deluge, ome which Adam is suppos'd to have utter'd; the ning Preservation of one of the Pillars in Syria to fose-fosephus's time, are Particulars so very impro-at is pable, that one must be extremely credulous to nary believe them, on the fingle testimony of Josed by bus, who doth not cite any Author elder than tion, himself to back his Credit.

was The Columns supposed to be erected in the of the hind Terra Seriadica, by the first Thoth or Agyptian Egyptian then Mercury, on which he is faid to have written Columns.

the Dynasties of the first Agyptian Kings in other Hieroglyphick Characters, are not less suspicion out. Manethon, who liv'd under King Ptolemans born Philadelphus, is the first and sole Author which insertions them; the Terra Seriadica is an unknown Country; and 'tis very probable, that Hirst this Story is confounded with the precedent, by changing of the New Mich signifies Syria, into Terra Seriadica; and so much the rather and for that the Author of the Heremann ascrib'd to ries. for that the Author of the Hexameron ascrib'd to lies. Eustathius, speaking of the Pillars of Seth, saith the they were er 20 Enigelas, in the Country of Sei-But riad. To conclude, these Characters, were ra-wer ther the Figures suppos'd to be engraven on the tops of Thoth's Columns; they were unintelligithei ble; and the fifteen first Dynasties of the Agyp duc tians, are fabulous.

of the Ob-

The vanity The Chaldeans boast their having Observatho tions of the Stars, for four million seven humagr of the Chaldre and thirty thousand Years. Berosus, Abydenus served and Apollo Dorus mention tenkings of this Nation Writer which they suppose to have reign'd before the Chin Deluge, and allow each of them several miles lions of Years; fo that the Space of time from An Alorus, to Xisutbrus, which was the last, is fou clar hundred thirty two thousand Years. Cicero ri and dicules these vain Observations, and adds, tha tion no Author which deserves belief can be brough tha in evidence for them. Simplicius observes the er Alexander the Great, when he took Babylon, ha tru ving caus'd Callifthenes the Philosopher, to feare fior for the most ancient Observations in that Coun dia try, found none which run higher back that Ch 1903 Years. Pliny according to Epigenes, re 250 duc'd the Antiquity of the Chaldeans to 72 wi Years, and according to Critodemus to 490. wh

Tho' the Phanicians will not yield to any The Phase Tho' the Phanicians will not yield to any The Phases in other Nation in Antiquity; their History does have nopicinot run higher back than the Flood. Sanchonia-thing elemans bon, the first of their Historians, which Porphyder than thich immediate makes contemporary to Semiramis, lived after Delaged under Tyre was built under Abibalus the Father of that Hiram, who reign'd in Solomon's time; and as 'tis to pretended, in the composition of his History, syria, made use of the Books of Thoth, or Mercury, there and the Memoirs kept in the Temples and Civil them have Terombalus a Priest of Tabo, or God faith them by Jerombalus a Priest of Jaho, or God. Sei But we cannot be certain that these Memoirs re ra were ancienter than the Deluge.

n the The Scythians and Iberians, which also contest The Scyelligi their Antiquity with other Nations, don't pro-thians and Iberians.

Egyp duce any one Monument to prove it.

The Chinese pretend to Annals for forty nine of the erva thousand Years before Fohi; but most of them Chinese hun agree that these Memoirs are fabulous, and de-Amais denus serve no credit. Tai-fu-sum, one of their ablest etion Writers, owns that we know nothing of the eth Chinese History higher than Xin, their second mil Emperor: And the Compiler of their Great from Annals, which contain about 150 Volumes, de-fou clares that he doth not give any credit to the ero ri ancient Relations, which had no other founda-that ion than popular and uncertain Reports, and ough that there were no Historical Memoirs ancients that er than those of Xin, their second King. It is, ha true that according to their Annals, the Succession, earc fion of their Kings from Hoamti, who imme-Coun diately follow'd Xin, to the coming of Jesustha Christ took up 2697 Years; to which if we add s, re 250 Years for the Reigns of Fobi and Xin, it 72 will amount to near three thousand Years: which Calculation will agree very well with the B 3

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Tea space of time from the Deluge to Fesus Christ, according to the Chronology of the Septuagint Verhis fion; but according to the Hebrew Text it will run back near 600 years beyond the Flood: purnot fuant to which, it must be own'd, that the Chines her have indeed Annals and Memoirs which are hals elder than the Deluge. But who can affure us he that they were not compiled afterwards? How can they be evinc'd to be Monuments of the gib eldest Antiquity? Do the Chinese alledge any their en Proof for it? Have they any ancient Author which evidences for them? Nothing of all this appears. But on the contrary, the Chinese Hiflory, even according to the Report of their own Authors, informs us that under the Reign of Xi-Hoamti, about two hundred Years before Fesus Christ, all the Books of the Chinese Religion were burnt by order of that Prince, who made a diligent fearch after them throughout the whole Empire, at the follicitation of Lackiium, one of those which follow'd his Opinion: and if there be any remaining Copies of some of them extant, they are imperfect and corrupted by Additions and Alterations; of may be supposititious, and substituted in the place of the former. Their most ancient Book. which is ascrib'd to Fohi, was neither a History, flit nor written in Characters possible to be under for stood; it was a Rhapfody of Lines, and Halflines, variously join'd, and wholly unintelligibed refl ble, which the Kings Vu-Van, and Cheynchu, Go who lived a long time after, about eleven Centuries before Christ, first endeavoured to explain, and Confucius by meer chance has given it a the Sense, with which he himself is diffatisfied. The other Chinese Books, according to their own Writers, are not above two thousand Years

Historical LIBRARY.

Ver. his Nation has any Remnants of Antiquity will elder than the Deluge: But on the contrary, pur he use of Letters and significant Characters bines not being known in Fobi's time, 'tis impossible are there should be any written Memoirs or Anre us pals of that date; and whatever might have How then been noted, is become utterly unintellif the gible and unknown; whence it follows that heir Annals are not so ancient a sthey repreent them. The last of the ban a man

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By what means the Memory of things hath been preservid: Of Festivals, Columns, Inscriptions, Trophies, Tombs, Coins, Seals, Tradition, Inspiration, Odes or Hymns, Registers, Memoirs, and Hi-Stories.

the THE most Ancient way of preferving the of the use Remembrance of past Actions, is the In- of Festivals flitution of Festivals: it began with the World; in order to Half for God having finish'd the Creation in fix Days, the prefer rested on the seventh, bless'd and fanctify'd it, the remema because in it he rested from all his Work which brance of God had created and made, Gen. 2. 3. It was past E. to perpetuate the Memory of the Creation of vents, it a the Sabbath, was observed before the Sabbath, was observed before the Sabbath. ligified. the Sabbath was observed before the Deluge, heir and it's future Observation was enjoyn'd to the and Ifraelites by the fourth Commandment, as a B 4

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Precept before establish'd : Remember the Sabbath Day to keep it Holy. The Paffover, which was the Greatest and most Solemn Festival among the Jews, was establish'd for no other end, than to preserve the remembrance of their Departure out of Egypt; and all the Ceremonies of that Festival, the time of the Celebration, its Name, the Paschal Lamb, the Posture in which they eat it, and bitter Herbs, were so many Monuments of what had happen'd to them; and the end of the Institution of the Ceremonies, was to make their Posterity remember what God had done to deliver the I/raelites out of Egypt. You shall observe these Ceremonies, saith the Lord, and it shall come to pass, when your Children shall say unto you, what mean you by this Service? That ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and deliver'd our Houses, Exod. 12. Unleavened Bread shall be eaten seven Days: and there shall no Leavened Bread be seen with thee, &c. And thou shalt shew thy Son in that Day, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt. And it shall be for a sign unto thee upon thine Hand, and for a Memorial between thine Eyes, that the Lord brought thee out of Egypt with a strong Hand, Exod. 13. The Confectation of the First-born to the Lord, was also ordain'd, to oblige the Israelites to remember, that the Lord destroy'd the First-born of the Egyptians: All the First-born shall be consecrated to the Lord: every Firstling of an As thou shalt redeem with a Lamb, and if thou wilt not redeem it, then thou halt break bis Neck. Thou halt with Money redeem the First-born of Man; And it shall be when thy Son asketh thee in time to come, Jaying

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faying, What is this? that thou shalt say unto him. By strength of hand the Lord brought us out of Egypt, from the house of bondage. And it came to pass when Pharaoh would hardly let us go, that the Lord flew all the First-born in the Land of Egypt; both the First-born of Man, and the First-born of Beast: therefore I sacrifice unto the Lord all that openeth the Matrix, being Males; but all the First-born of my Children I redeem. And it shall be a token upon thine Hand, and for Frontlets between thine Eyes: for by strength of hand the Lord brought us forth out of Egypt. Ibid. The Feast of Pentecost seems to have been instituted fifty Days after that of the Passover, in remembrance of the Promulgation of the Law fifty Days after their Departure out of Egypt. The Feast of Tabernacles was certainly ordain'd in Memory of the Israelites lojourning in the Defert, as is expresly declar'd in the 23d Chap. of Levit. Ye shall dwell in Booths seven Days; all that are Israelites Born, shall dwell in Booths: That your Generations may know that I made the Children of Israel dwell in Booths, when I brought them out of the Land of Egypt. Most of the other Festivals afterwards Instituted by the Tews, were also in Commemoration of some remarkable Event, as that of Propitiation, in remembrance of the Pardon of the Idolatry of the Israelites in Worshipping the Golden Calf; That of the Dedication of the Temple, to folemnize that Ceremony Annually: and that of Purim, in Memory of the Deliverance of the Fews from the Execution of the cruel Orders of Haman. The Pagans Celebrated Festivals in Honour of the Heroes, in remembrance of their fignal Victories, the Births of their Kings, the halt Day of their Accession to the Crown, for the d it Dedication of their Cities and Temples, and to ome, folem-

folemnize feveral other Events. There were also several Games Instituted for the same end; of this Nature were the Capitoline Games in remembrance of Jupiter's preserving the Capitol, when befieg'd by the Gauls in the 364th Year from the Foundation of Rome: the Plebeian Games in Memory of the Peace concluded betwixt the People and Senators of Rome, after the former fled to Mount Aventinus. They had also others which ferv'd to express the Epocha's; as the Olympick Games which were Celebrated from four Years to four Years towards the Summer Solftice, on the fide of the River Alpheus, near the Temple of the Olympian Jupiter at Elis a Province in the Peloponnesus, instituted by Hercules, and restor'd 442 Years afterwards by Iphitus, 22 or 23 Years before the Foundation of Rome: The Secular Games which ferv'd to mark out the Hundred Years, establish'd by Valerius Publicola, in the 245 Year from the Foundation of Rome. To conclude, all the Christian Feasts are no more than Memorials of the Mysteries of our Lord, as for instance, of his Birth, Circumcision, Death, Resurrection, Ascension, &c. or of the Deaths, Actions, and Virtues of the Martyrs, or other Saints; they supply the place of Books to the People, by making them Annually remember those Mysteries and Saints.

of Pillars.

The Second way of preferving the Memory of remarkable Actions, is by the use of material Monuments. Men at first contented themselves with fetting up Pillars or Stones, to keep up the Memory of a confiderable Event. Thus Facob having had a miraculous Vision at Bethel, which affur'd him of the Bleffing of God, taking the Mar Stone which had ferv'd him as a Pillow, he fet it up for a Pillar, and poured Oyl on the top forn

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of it, that it might be a Monument of the Promife which the Lord had made him, and that if he return'd in Health and Prosperity he might remember the place by this Pillar, regard it as a holy Place, and there offer to God the tenth part of all that God should give him, Gen. 28. v. 18. When Facob and Laban were reconcil'd, Gen. 21.45. the former of them took a Stone and fet it up for a Pillar, to ferve as a Monument of their Reconciliation: Laban's Brethren also took Stones and made a Heap; and Facob and Laban each of them in his own Language gave this Heap of Stones the Name of the Heap of Witness, that it might remain as a solemn Testimony of the Treaty which they had concluded together, as they themselves declar'd. Foshua in Obedience to God's Command, caused the Israelites to carry twelve Stones from the middle of Fordan, to the place where they encamp'd, after having pass'd over that River on dry Ground, to serve as a Monument of that miraculous Passage to their Posterity, Josh. 4. The Tribes of the Israelites which return'd from the Conquest of the Country given them beyond Fordan, rais'd a fort of an Altar of Stone on the River-side, to serve as a Monument, as they declar'd to the Deputies of the other Tribes which were fent to know their defign. Xenophon observes in his History of the Famous Retreat of the ten Thousand Greeks, that the Soldiers at the fight of the Euxine Sea, after having run thro' a great many Dangers and Fatigues, rais'd a great Pile of Stones, to express their Joy, and leave the Footsteps of their the March.

These Stones at first were rude, and without of Inseriptop form, and had no other Mark to discover they tions.

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had any fignification, than their Position, and fituation: they might cast before the Eyes some Event; but Memory was requisite to explain what they would fay: Afterwards they were rendred in a fort speaking, two ways. First, by bestowing on them those Figures which represented the Gods, Men and Battles, and by cutting Basreliefs where the Facts were describ'd. Secondly, by Graving on them Characters and Letters, which contain'd either Names, Inscriptions, or Laws. This Custom of graving on Stones was very Antient amongst the $Pb\alpha$ nicians and Egyptians, as Herodotus, Strabo, Lucan, Pliny, Tacitus, and others acknowledge. Diodorus Siculus mentions certain Subterranean Caves of the Egyptians, which were called Syringes, in which were seen Hieroglyphical Let-The same Author saith, that at Nisa in fore Arabia there was a Pillar erected in Honour of Osiris and Isis, with an Inscription in Sacred his Letters. Thucydides reports Book 6. that in the Citadel of Athens there were some Columns on which was express'd the Injustice of the Tyrants which usurp'd the Sovereignty. Herodotus Book 7. tells us, that a Pile was erected by the Decree of the Amphictyons, where there were Epitaphs in Honour of those which were kill'd at Thermopile. The same Author in the 4th Book of his History, speaks of a Pillar with an Inscription, erected on the Banks of the River of Scythie. Plutarch in his Treatife of Musick, mentions an Inscription in the City of Sicyon, in which appear'd the Names of the Priefts, Poets and Muficians of Argos. The number of these forts of Inscriptions on Columns, Stones, Marbles, Tables of Wood and Brass, is almost infinite, and tis not to be doubted, but that they are the

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nost faithful Monuments of History, to which nothing of this kind can be equally serviceable with the Arundelian Marbles, where are express'd the most antient Epocha's of the Greeks. and Ordinances were also written on Pillars and Tables; of which God fet the Example by writing himself his own Laws on Tables of Stone, and commanding Moses that the Deuteronomy, or Abridgment of the Law, should be written on Stones plaister'd with Lime. wrote the Laws which he gave the Athenians on Wood. Theopompus observes that the Corybantes were the first which hit on the Invention of erecting Piles to write Laws on: This Custom was follow'd by all Nations, except the Lacedemonians, whose Legislator Lycurgus would not permit them to write his Laws, that he might force them to learn them by heart. Numa, the fecond King of Rome, wrote the Ceremonies of his Religion on Oaken Tables, according to Dionysius of Halicarnassus. We read also in the same Author, that Tarquin revok'd the Laws which Tullius had made, and that he remov'd all the Tables on which they were written from the aphs publick place. Treaties and Alliances were also graven on them. Romulus caus'd the Alli-Cherance which he contracted with the Veii to be f his written on a Pillar; as Tullus did that which he ion, made with the Sabins, and Tarquin that he made ythie. with the Latins. Thucydides lib. 5. speaks of is an Grecian Columns, on which Treaties of Peace and Alliance were written, which were in the Plains of Olinthos, in the Isthmus, in Attica, at ts of Athens, at Lacedamon, in Ampelie, and every Tawhere elfe. and

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Temples. Altars. and other Buildings.

Publick Buildings, fuch as Cities, Temples their of cities, and Altars may be rank'd with Historical Monera numents. Cities preserve the Names and Memory of their Founders or Restorers: Temples, Terve that of those to whom they were consecrated, Glor and of those who built and dedicated them: Al- their tars, that of the Occasion for which they were ent. Thus Noab at his going out of the Ark, Mose built an Altar to thank God for faving him from Vict the Deluge, and left a Testimony of his Ac- be I knowledgment to Posterity. Extraordinary Story and Magnificent Works, as the Pyramids of E-which gypt, the Walls of Babylon, &c. are not only he d Marks of the Power and Art of those which rais'd reiv them for their time only, but also for Posterity. of H The Remains of Cities, Palaces, Camps, Arms, Hero and Bones of the Dead, the Wrecks of Ships, his land Enfigns taken, are Evidences to Posterity of Battles and Victories. The Ruins of the Ark fet are alledged by Historians to prove the Truth of he get the state of the Deluge; and the Gigantick Stature of King sian.
Og is attested in Scripture, by the largeness of bital his Iron Bed then kept at Rabbath.

Of Tombs.

Sepulchres and Tombs ferv'd to keep up in bray Families the Memory of their Ancestors. The that Burying Place of each Family, the number and am Disposition of the Tombs, the Pillars and Mau- vhi folea erected on them, diftinguish'd the Families to b and Persons, and noted their Professions and min Actions. Afterwards they wrote on their Tombs lend the Names of the Dead, their Age, Profession, to f and what they have done most remarkable. The ins Egyptians kept the very Bodies of their Dead embalm'd, looking on them from time to time, the that they might not forget their Ancestors. A- we mongst the Romans in private Houses, they had and the Statues and Essignes of the illustrious Men of full their

oles heir Family, which they carried to their Fu-10- nerals.

Me- Tropbies are another fort of Monuments, which of Tro. les, erve not only to the Conquerors present phiesed, Glory, but also to perpetuate the Memory of Al- their Victory. The use of them is very Anti-ere ent. When Joshua vanquish'd the Amalekites, Ache Lord is my Refuge. Joshua caus'd a Heap of ary Stones to be laid at the Mouth of the Cave,
which contain'd the Bodies of the Kings which nly he defeated: This Custom was generally reis'd reiv'd amongst all Nations. The Famous Pillars of Hercules were erected for a Monument of that there's Conquests. Herodotus saith, that Darius at his Return from his Expedition against the Scylians, caused Columns of White Stone to be et up on the shoar of the Bosphorus, on which he grav'd Inscriptions, on one of them in Assigning tian, and the other in Greek Letters. The Inhabitants of Samos, caus'd to be graven on a Stone he Names of the ten Captains of Ships, which he Names of the ten Captains of Ships, which bravely fought against Darius. Strabo remarks hat Sesoftris King of Egypt, whose Victories are amous in Story, erected in all the Countries which he conquer'd, Pillars on which he caus'd to be cut such Figures as distinguish'd the Efferminate Nations from those which gallantly dended themselves. 'Twould be to lose time of speak of the Trophies of the Greeks and Larius; the Countries to which they carried their Arms are full of them; and the Macedonians are the only People which had not this Custom; if we believe Pausanias; but they erected Statues and Pillars in Honour of those which had faithfully serv'd the Publick. All the Cities of Greece abounded abounded

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bounded with the Statues of their Gods, Heroes, famous Captains, and celebrated Philosophers. Italy was not much short of Greece in the number of these forts of Monuments. Dionysius of Halicarnassus informs us, that even from the first Ages were feen the Statues of Romulus, Navius the Augur, Horatius Cocles, Clelia, Spurius Caffius, &c. and the number augmented in proportion to the flourishing of the Republick. The same Custom obtain'd among the Persians. Darius the Son of Hystaspes, being rais'd to the Throne by his Groom's Stratagem, fet up his Statue on Horseback with this Inscription: Darius Son of Hystaspes, acquir'd the Kingdom of Persia by the Mettle of his Horse, and the Artifice of Oebarus bis Groom. Herodotus lib. 3. and Quintus Curtius observe, that amongst other Ornaments of Darius's Chariot were two Statues, one of which represented Ninus, and the other Belus. 'Tis faid of Semirams, that receiving the News of the Revolt of the Babylonians, whilst she was dreffing her Head, she would not finish the binding up of her hair, before she reduc'd the Rebels to their duty, and that her Statue represented her in that posture. All these Statues instruct us in the circumstantial Particulars of History, and the Lives of Great Men, either by the Posture of the Figures, the Basreliefs or Inscriptions.

Of Coins.

Money cannot be allow'd to be any ways fubservient to History in the first Ages of Antiquity; for in the Begining Trade was manag'd by Bartering one Commodity for another; and the Gold, Silver, and other Metals began to be used in Buying and Selling, (a very ancient Custom, for we read Gen. 23. that Abrabam purchased a Burying-place for Sarab at the

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price of Four Hundred Shekels of Silver) no Figures were stamp'd on them to shew their value; but they were weigh'd as is at present customary in China and other Countries. The first Figures imprest on Coins were very plain and simple, and did not afford any particular Discovery. Such were those of Sheep By these Commentators explain or Oxen. what is faid Gen. 23. that Facob bought the Field of Shechem for One Hundred Sheep or Lambs: Which St. Stephen faith in the Acts was for a Sum of Mony: Whence they infer that they were Pieces mark'd with the Figure of a Sheep, and thence deriv'd their Name. most antient Mony among the Greeks was stamp'd with the Figure of an Ox. Amongst the Romans, according to Pliny, Servius was the first which impress'd on their Brass Mony the Figure of a Sheep or an Ox. Plutarch alfo mentions the Impression of a Hog in the Life of Publicola. Whence 'tis thought Mony was call'd Pecunia, or from the first of the Roman's Mony being of Leather. The Jews stamp'd on their Shekels, and other Copper or Silver Coins, an Inscription in Samaritan or Hebrew Characters, with a Palm, or Vine Branch, a Flower, a Sheaf, or some other Symbol: but never either the Head or Figure of a Man, or any Animal, The Coins of the Grecian Kings or Cities bore the Head of Gods, Kings or Magistrates, with Inscriptions around them, and Reverses which shew'd the Historical Circumstances. Herodotus faith that the Syrians were the first which coin'd Gold and Silver Mony for the Commerce of their Country. Strabo, on the Testimony of Ephorus and Alian, tells us, that the first Silver Mony was stamp'd in the Isle of Agina, by order of Pheidon, whence the pieces were called Æginetes.

Aginetes. Lucan ascribes the Custom of applying Silver to Commerce to Ithon, the Son of Deucalion, King of Thessaly. Crassus sent to the Temple of Delphi round Pieces of Silver; but it is not faid, they had any Mark fet on them. The most antient Grecian Coins are those of Gyges, which also have his Name impressed on them; but there are very few elder than Alexander's time. The Antient Latin Mony was of Copper, and had engraven on one Side a double Head to represent Janus and Saturn, and a Ship on the other. The first Roman Mony was of Leather, painted Wood, and also of bak'd Earth, according to the Author of the Notitia Imperii. Some Authors think that Numa caus'd Copper Mony to be coin'd, but others will have that of Leather to have continu'd in use during his time. From the first Punick War, the Roman Brass Mony had impress'd on one Side a double fac'd Janus, and on the other the Stem of a Ship. The Coinage of Silver Mony at Rome did not begin before the Year 485. from the Foundation of that City, nor had that of Gold any Impression till 62 Years after the Year of Rome 547. The Consular Medals by their Figures express several general and singular points of History. There are some which have the Heads of some Antient Roman Kings, and Illustrious Men. Julius Casar was the first of the Romans whose Head was Coin'd upon their Mony by order of the Senate, and that Custom was afterwards follow'd by the succeeding Emperors and Kings of all Nations. Cassiodore saith, the Gauls were the fifft which chang'd the Mony from Leather to Metal, without putting on it any Characters at the Beginning; and that after the Romans became Masters of their Country, they had

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had on their Coins the Figures of Gods or Animals, which represented the Riches of their Country, the Courage of its Inhabitants, and the Victories which they had obtain'd. Under the French King's, the Copper, Gold and Silver Coins have their Effigies and Names impress'd, and sometimes also the Year of their Reign.

Other Kings and Foreign Princes do the same in their Territories; the Republicks, Cities, and Churches which have the Right of Coinage, have also caused their Names to be express'd on their Mony, as also several Figures which distinguish it. It is not to be doubted but that Coins after they came to be impress'd with Figures, Inscriptions, and Exergues, have been a great Help to History, and have very much contributed, as well to the fixing of Epocha's, and the Duration of Reigns, as to discover those Princes of whom we could learn nothing from History, and to trace out the Actions and Events which lay buried in Oblivion.

To Medals may be join'd the Rings common- of Rings ly used for Sealing. We have nothing on this or Seales. Subject elder than what is faid in Holy Writ. that Judah the Son of Jacob, gave his Ring or Signet to Thamar, in confirmation of his Promise. The Hebrew Word (in some Versions) translated Ring in this place, is taken in the same Sense in the First Book of Kings, ch. 21. where it is faid that Jezebel made use of the King's Ring to feal the Letters in his Name to destroy Naboth. These Rings were in use amongst the Egyptians, for Pharaok resolving to promote Joseph to the Charge of Prime Minister, took his Ring off his Finger and gave it to him. They were also used by the Babylonians, as is remark'd in the History of Daniel, who when

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thrown into the Lion's-Den, the King of Babylon feal'd with his Ring, and that of the two Ministers, the Stone which was put to the Mouth of the Den, Dan. 6. Thucydides observes. that the Kings of Persia had Rings, on which the Effigies of Cyrus and Darius were Engraven; and that when Alexander had conquer'd the East, he made use of Darius's Rings in his Asiatick Difpatches, and of his own in those of Europe. The Kings of Persia gave Rings to those they pleas'd 'Tis probable that the Greeks were ignorant of them at the time of the Trojan War, fince they clos'd their Letters with various knots instead of Seals; and the Artifice which the Lacedemonians made use of to send their Letters fo as they could not be read, to the Generals of their Army; which was to write them on a long Paper rouled on a flick, which they unroul'd when they gave them to the Bearer, and the General render'd them legible by rolling them on another flick exactly of the same size; plainly enough shews that the use of Seals was not then common. What is said of Prometheus and King Midas's Ring is Fabulous. The Rings of Polycrates and Gyges, are famous in Antiquity; but 'tis not faid that they were Engraven. Sephus cites a Letter of Arius King of Lademone, to Onias High-Priest of the Fews, and faith that it was written on a square Sheet, and seal'd with a Signet on which was graven an Eagle holding a Serpent. 'Tis storied of Ismenias the Theban, that, refolv'd not to adore the King of Persia, he let fall his Ring at the inflant he approach'd that Monarch, to furnish himself with a pretence to stoop to take it up. 'Tis uncertain when the Romans began to wear Rings; they did not appear in the time of their first Kings: But the Ule

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Use of them afterwards became very common amongst them. They were first of Iron, and afterward of Gold; and the Ring was the ordinary Mark of their Knights. Rings were not at first wore only for Ornament, but to close and feal their Letters, or other things which they would have remain fecret and shut, or to confirm their Judicial Acts or Instruments, and especially their Wills, one of the Solemnities of which was to be feal'd. Veteres, faid Macrobius, non ornatu, sed signandi causa annulum secum ferebant. They must have had something graven on them, or elfe they had been useless. It appears that in Moles's Days, Engraving on precious Stones and Plates of Gold was in use; for 'tis faid Exod. 28. that the Names of the Twelve Children of Israel were graven like the Engraving of a Signet, on the two precious Stones which fustain'd the High-Priest's Breast-Plate: And these words, Holiness to the Lord, on the Golden Plate which he wore on his Forehead. According to fosephus, the Names of the Twelve Tribes were also separately Grayen on the Twelve Stones of the Breast Plate. There is an infinite number of Antient and Modern Stones thus Engraven, which were used for Signets; but every Person made them of what fort best suited with his Inclinations, Interest; Profession, Dispositions and Fancy. Some caus'd to be graven on them the Effigies of their Fathers or Ancestors, as Lentulus did that of his Grand-father, and Scipio the Younger, that of the African Scipio; Lovers those of their Mistreffes, as Commodus did that of Martia, drawn like an Amazon; which was very frequent: for in the time of Clement of Alexandria, we find 2 great many, which to flatter their Paffions, caus'd

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caus'd the Objects of their Love to be drawn naked on their Seals; (Lib. 3. Ch. 2). The Conquerors caus'd to be Engraven on them the Portraits of the Kings which they had vanquish'd; as Sylla that of Jugurtha; Scipio Africanus, that of Siphax: Citizens that of the Founders of their Cities; as some Greeks that of Helen; the Pergamenians, that of Pergamus; the Inhabitants of Heraclea, that of Hercules; those of Alexandria, that of Alexander; those of Seleucia, that of Seleucus; those of Athens that of Solon; those of Lacedæmon, that of Lycurgus, &c. Conrtiers those of their Princes and their Ministers; as Narcissus that of Pallas; Aristenes, that of Agathocles; several Romans, that of Sejanus : the Soldiers, those of their Captains; witness those which were order'd to be punish'd for having the Effigies of Brutus and Cassius, as St. Ambrose tells us: Priefts those of their Gods; Philosophers, those of the Authors of their Sect; Poets and Orators, those of the Men which excell'd in their Profession; Emperors those of Illustrious Princes, which they were ambitious of imitating; as Augustus that of Alexander the Great. Several chose the Representations of Gods, others of Temples, and some of Symbols. St. Clement exhorts all Christians to grave on their Signets, instead of Figures, a Dove, or a Fish, or a Ship driven by the Wind, or a Harp, or an Anchor. The Inhabitants of a Diocels lometimes took the Portrait of their Bishop; as those of Antioch, that of Meletius their Pastor, as St. Chry oftome reports: the Clients those of their Protectors; the Freed-Men those of their Master, Oc. Sometimes particular Actions were Engraven on them: frequently purely imagipary Defigns, and very commonly the Letters awn

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of the Names of those for whom they were made, either contracted, or at length; to which was fometimes added their Quality and Country. In Pliny's time these Seals were most used in the East, and Egypt. We find some of them amongst the Greeks. Amongst those of the Antient French, the most remarkable is King Childeric's Gold Ring, found in his Tomb, with the Figure of his Person and his Name engraven: 'Tis probable that other Kings follow'd his Example. Yet the Custom of affixing Seals to Patents did not become common till very late in France, as Father Mabillon observes. It was not used during the first Race of our Kings, tho' their Patents were adorn'd with their Pictures. The Race of the Carlovingiens is here meant; for in the Family of Hugh Capet they became common. The Fisherman's Ring which the Popes seal with, hath not been in use longer than about Four Hundred Years. I don't here mention common Seals, on which are Graven what we call the Arms of Families, which are very modern; nor the Stones on which Error or Superstition has caus'd to be grav'd Figures, or Characters, as of Talismans, or other Stones, or Superstitious Medals; because they are not at all subservient to History. Nor indeed are those Seals, of which we have spoken, of any great use; either because they commonly bring us nothing of consequence, which we don't find elsewhere, or because most of them are made with regard to private Men, or they are very obscure and difficult to interpret, or because Fiction has frequently a larger share in them than Truth; or lastly, because there is a great number of Modern ones, which it is very difficult to distinguish from the Antique. After

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OF Tradi-

After having treated of mute and inanimate Monuments which might have preserv'd the Memory of things, we must come to those which have been, as it were, living Channels, thro' which the History of things past has been transmitted to Posterity. The first is Tradition by word of Mouth from Father to Son: Men naturally curious, take pleasure in observing what is done under their Eyes, of learning what passes in distant Places, of remembring what they have feen or learnt, of talking with those with whom they converse, of telling their Children and enquiring of others what they know. This Commerce is profitable, and even formetimes absolutely necessary to Civil Life. The Father instructs his Children in what relates to the Family, in order to keep them in Union and Prosperity: He learns them the History of their Country and Nation, and the Laws of the State under which they live, that they may be good Citizens: He discovers to them what he can know of the People of Neighbouring Countries, that they may thence take their measures for Commerce, and the Communication they may happen to have with them. In short, Children are greedy of Learning, and the Fathers carefully fond of Teaching. By these means History transmitted it self from the first Men to their Descendants from Age to Age, till it grew Customary to fet it down in Writing; without which it must be own'd, that a great deal of Confusion, and a vast many Fables would have crept into Hiftory. First of all, because Memory is treacherous t Secondly, because Men are very much enclin'd to add Circumstances to the Facts which they relate: Thirdly, because tis hardly possible that the Truth of things should

should not be alter'd in process of time by either the Ignorance, or Malice of those which relate them: Fourthly, because 'tis impossible that several Foreign Events, which not at all concern the Relators, should not remain in Oblivion: Fifthly, because there are Circumstanstances which almost of necessity escape reciting: Sixthly, because Men either out of Interest, Vanity, Wit and Gayety, or to divert themselves, have frequently invented Facts, and told Fables as true Histories; which is the Rea-Ion that the Story of those times which preceded the written Histories, is in all Nations either intirely unknown, very obscure, or intermix'd with an infinite number of Fables.

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The Second Way, which would be the most of inspicertain of all, is Inspiration, if God would ration.
please to reveal the History of Things past or present to Men; but 'tis an especial Grace, which he has granted but to very few Persons, and also in bestowing it, he hath most frequently made use of Humane Means, and ordinary Ways; that is to fay, of the Notices which those Persons had of things, whether by being Witnesses themselves of them, by hearing them from others, or reading them in the Memoirs,

which he directed and appointed.

The Third Way of preferving the Memory of Of Hymns. Actions, is the use of Hymns, which was undoubtedly very antient, and very probably preceded that of keeping Registers or Memorials. We read in Genefis that Nimrod having begun to grow Potent by his Conquests, it was proverbially faid; even as Nimrod the mighty Hunter before the Lord, Gen. 10. 9. The Memory of the Sacrifice which Abraham offer'd to make of his Son, was preserv'd by the Name which

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which he gave to the Mountain on which he prepar'd to facrifice him, which was Jehovahjireb, that is the Lord will see, or provide; whence came that Proverb us'd by People in Adversity, On the Mountain the Lord will provide, Gen. 22, v. 14. The memorable Victory obtain'd by Sibon King of the Amorites, over the King of Moab, and the taking of Heshbon was preserv'd to Posterity by those which speak in Proverbs, intricate Sentences or Verse, which made a Hymn on this Subject, recited in Numbers 21. v. 27. 'Tis also very probable that the Book of the Wars of the Lord, mention'd in Numbers 21. v. 14. was a Hymn, as the words there cited plainly make appear. The fame ought to be concluded of the Book of Fasher, or the Fust, cited in the 10th Chap. of the Book of Folhua, v. 12. The Israelites frequently celebrated the memorable Events which happen'd to them in Hymns, as they did their Passage thro' the Red Sea, Exod. 15. and the Abundance of Water which the Lord caused them to find in the Confines of Moab, Numb. 21. v. 17. Balaam also took this way of expressing himself in his Prophecies, Numbers 23. 24.

If we pass from Sacred to Prophane Story, we shall find that the first Historical Monuments were also Hymns: Linus, Amphion, Oles of Lycia, Pamphos of Athens, and Orpheus, are celebrated for Hymns which they compos'd to preserve the remembrance of Famous Actions: And tho' there is no reason to doubt Homer's Writing his Poem intire, we yet know that he sang it in Parts pursuant to Antient Custom. Amongst the Latins, Carmenta or Themis, as Dionysius of Halicarnassus saith, composed their own Country Songs, which were called Hymns, in which

which were mention'd Romulus and Remus; and when Romulus Triumph'd over the Cæsenates, the Soldiers sang Hymns in Honour of the God's, and recited the Praises of their General. Polybius informs us that in Arcadia, the Children sung the Actions of their Heroes. The Persian Magichanted their National Hymns during the

Marches of their Kings.

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It is not to be doubted but that ever fince of Me-Men have practis'd the Art of Writing, they moirs and have always thought of leaving behind them Publick Memorials of fuch things as might concern Registers. their Posterity; that Fathers have done it in what regarded their Domestick Affairs, and Princes and Magistrates in what related to the Publick. These were the first Histories of Mankind, and the most Antient Historians, besides retrenching fuperfluities, have done no more than to digest them into the Form of a History. Thus Manethon compil'd his History from the Memoirs of Ferombalus, an Egyptian Priest, Berofus from the Registers of the Babylonians, Sanchoniathon from those of the Phanicians, Herodotus and Diodorus the Sicilian from those which they had from several places. Titus Livy, and Dionysius of Halicarna lus, from those of the first Ages of the Kings and Republick of Rome, and the Annals of the Roman Pontifs who were appointed to write the Hiftory of their Times in the Publick Register: And indeed there is reason to believe that most Cities and States had Registers, in which they, from Year to Year, wrote down their most remarkable Occurrences; and Archives in which they preferv'd Letters, Titles, Treaties, and other Pieces which might ferve as Evidences to Posterity: But it must be own'd that there are no Remains of these antient Memorials, and

that on pretence of having fuch, supposititious Ones have frequently been impos'd on the Publick.

Of the va-

To conclude, When Men began to acknowrious forts ledge the Necessity and Advantages of History, of Histories. feveral which were able to write well appear'd, and apply'd themselves to the Compiling Books on that Subject. Some extracted the History of past Events from the Antient Monuments and the Memoirs which they had. Others wrote that of their own Time, of which they had been Witnesses, or they had exact Relations. Others have drawn up Memoirs of what happen'd to them, what they have perform'd in the Civil or Military Affairs, with which they have been charg'd, or what they have feen in the Voyages which they made. Some struck with Admiration of the Virtues of Great Men have written their Lives: others directed by Love of their Country and Nation, have describ'd its Original, Progress and Manners. Religion has engag'd several to treat on what might concern it. And fome whose Designs have been more vast, have grasp'd the Universal History of the World. These different Designs have produc'd the great Number of Historians and Histories which have appear'd. Some have remain'd in obscurity; the Works of others have been intirely loft: Of feveral we have only fome Fragments left: But part of the Writings of the most excellent and most considerable, have escap'd Shipwrack, and have reach'd our Hands. 'Tis of those, and them of which we have Fragments, or fome remaining Remembrance, that we undertake to speak in this Work.

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Of the Jewish Historians.

Toles by Universal consent is allow'd to be the most Antient Historian which The Antiwe have extant: for whether he was contem- Moles. porary to Inachus, as St. Justin Martyr, Athenagoras, Tatian, Clement of Alexandria, Tertullian, fulius Africanus, and other Christian Authors, Tosephus and Justus amongst the Jews, and the Pagan Writers, Manethon, Ptolemæus, Mendesius, or the Mendesian, Apion of Alexandria, and Porphyrius suppose; or whether he liv'd in the time of Cecrops, the first King of Athens, according to Eusebius, it is yet certain that he preceded, not only all the Authors, but all the Histories, and even the Fables of the Greeks; fince according to the Calculation of the first, he was 675, and pursuant to that of the last 275 Years before the Trojan War. All Authors both Sacred and Profane, or rather all Nations, with common confent make him the Author of the Jewish Laws and Hiftory. The one and the other are comprised in his Five Books now extant, and known to us by the Title of the Pentateuch. This is no place to shew that they are truly written by that Author; I have already in another Work prov'd it at large, and fufficiently answer'd the Conjectures, which some Criticks have alledg'd to prove that they did not come out of Mofes's Hand in the condition they at prefent are. Nor can I here propose to enter into the Particulars of

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of the History which they contain; that is sufficiently known, and the End of this Work is not to treat throughly on the Sacred Historians, on which there seems nothing remaining to be said, after so many Learned Men have written on that Subject; but on the Prophane Historians which are less known, and on which less Labour has been employ'd. It will then suffice to have hinted that Moses flourish'd several Ages before all other Historians.

For the same Reason I shall forbear speaking of the Author's of the Historical Books of the Old Testament, and content my self with referring to what has been said in the III. Chap. of the Preliminary Differtation, or Prolegomena

on the Bible.

SECT. IV.

Of the Egyptian Historians.

Of Mercurius Trifmegistus. greater Antiquity than the Famous Egyptian MERCURY. Cicero in his 3d Book of the Nature of the Gods, distinguishes five Mercuries, two of which are Egyptian: The one the Son of Nilus, saith he, which is forbidden to be nam'd among st the Egyptians: The other which the Pheneates Worshipp'd, which was reported to have kill'd Argus, and for that reason to have Govern'd Egypt, learnt the Egyptians the use of Letters, and given them Laws, was called Thoith, or Thoth, the Name given to the first Month of the Year. And Thoth was really the same on which the Greeks bestow'd

bestow'd the Name of Hermes, the Latins that of Mercury, and the Egyptians that of Thoith, or Thoth, Thaaut, Tath, Theuth, Touth, or Athothis; or his Name is written all these ways in different Authors. He was also called Theutath by he Germans.

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The most Antient Egyptian Thoth, is he whom hey placed in the Dynasty of their Gods. Plato scribes to him the Invention of Letters, or Grammar, and the Mathematicks; for thus that Author introduces Socrates speaking in his Phaion: I have heard of Naucrates in Egypt, that he was one of the Antient Gods, to which the Bird called Ibis was consecrated, and that this God was nam'd Theuth; that he was the first Inventer of Numbers, Supputation, Geometry, Astronomy, Games on the Dice, and Letters. He also saith in his Philebus: Theuth among st the Egyptians was the first which distinguish'd the Vowels from the Consonants, and the Mutes from the Liquids, and which invented Gram-Sanchoniathon says, that it was Taaut which first invented Letters, and discover'd the Art of belping Memory by Writing: 'tis be, adds he, which the Egyptians call Thouth. Diodorus the Sicilian faith, that Mercury was endued with a piercing Genius for the discovery of Inventions advantageous to Life; that he was the first which rendred Speech Articulate, that he gave Names to feveral things which had none before; that he invented Letters; that he regulated the Worship of the Gods and Sacrifices; that he first observ'd the Order of the Stars, the Harmony and Nature of the Voice; that he invented the Lute; that he taught the decent Deportment of the Body; and found out the Harp with three Strings.

The Age of this first Mercury is not unanimoully agreed. Sanchoniathon gives him the Character of Secretary to Saturn; Diodorus makes him the Master of Isis, and Ofiris, to prove which he cites, the Pillars, which, as he fays, were at Nysa, a City of Arabia, on the Sepulchre of Isis and Osiris, on one of which was found these words: I am Isis Queen of Egypt, instructed by Mercury, and Wife to Osiris, Sanconiathon ranks him amongst the Cabirian Gods, of which Jupiter was the Father. A Memorial in Eusebius's Chronicon places him before Vulcan. To conclude, the common Opinion is that he was that Athothis, which in the Dynasty of the Thebans and Memphites follow'd next after Menes, the first King of Egypt. Eusebius (Prap. Evan. l. 1.) faith, that Athothis, the Son of Menes, is the Same which the Egyptians call Thouth, the Alexandrians, Thoth; and the Greeks, Mercury. pass over in silence the Chimera's of those which confound him with Adam, Noah, Canaan, or Moses; as well as the Opinion of some Authors, which pretend that Mercury is a Mystical Name, which does not fignifie any particular Person; but in general a Man endued with the Divine Word and Virtue.

To this first Mercury (as we have already hinted) are attributed the Hieroglyphical Characters Engraven on the Pillars found in the Terra Se-Manethon which relates this, tells us that he compiled his History from Memoirs drawn from the Pillars in the Seriadic Country, written in the Sacred Dialect, and Hieroglyphical Letters by Thoth, which is the first Mercury, and explain'd by the Second, in the Books which he placed in the Temples of the Egyptians. Sanchoniathon gives us an Idea of those Hierogly-

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phical Letters, in a passage cited by Eusebins, n the First Book of his Evangelical Preparation. The God Taaut, fays he, bath represented Heaven, and the Faces of the Gods; he bath form'd Sacred Characters of Saturn, Dagon, and others; be bath riven to Saturn, as a Mark of his Reign, four Eyes, wo in his Face, and two behind his Head, two of which are open, and two (hut; and four Wings on bis Shoulders, two of which are spread, and two bang down; which emblematically hints that Saturn fees leeping, and sleeps seeing; that he flies resting, and rests stying: and tho be bestows but two Wings on the other Gods which follow Saturn, he hath yet added wo more which he affixes to the Head of this Deity, one to denote his Spirit of Government, and the other o fignifie his Perspicacity. It will not be improper to observe in this place, after St. Clement of Aexandria, Lib. 5. Stromat. that "the Egyptians had three different ways of Writing the Epistolographical, adapted to the writing of Letters; the Hieratical, which was used by those which wrote their Sacred things, and was of two forts: the Chyriological, express'd by ordinary Letne, ters; and the Symbolical, by Signs, which lpoke, either properly by imitation; or Tropically, or Allegorically by Riddles or dark Sayings. To give examples of these three ways of Writing: According to the first they express'd the Sun by the Emblem of a Circle. and the Earth by representing its Figure: pursuant to the Second; they made their Elogies of their Kings, by Theological Fables: and to the third they fignified the Molytions of the Stars, by the Bodies of Serpents. and that of the Sun by a Beetle., If Athothis is the same with the first Mercury, and he only 2715. wrote in Hieroglyphical Characters, we cannot

not ascribe many Books to him; and what is remark'd in the Dynasty of the Thinites, that he wrote fome Anatomical Tracts, has no more

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Of the Second Egyptian Mercury.

The Second Mercury of the Egyptians is not to be found under that Name in their Dynasties but in the Series of Theban Kings, compos'd by Eratosthenes we find opposite to the 35th King named Syphoces, o x Epuns uds Hoaiss, which is also Mercury, the Son of Vulcan. This is not a all conform to what Manethon fays, That the Second Mercury was the Son of Agathomedon, and But this place appears some Father of Tat. what confus'd, for Tat, of which Manethon makes him Father, was Mercury himself. Ye Eusebius, following Manethon, faith in his Chronicon on the goth Year after the Israelites Departure out of Egypt. "Tis known, that in thefe "Days flourish'd Tat, the Son of Mercurius Tris " megistus. ,, If the Tract entituled Asclepius was really written by Mercurius Trismegistus, he would be the Grand-son of the first Mercury; for he faith there, his Grand-father was the Veni Antient Mercury, which was the Father of Counsel, and instructed all the World. The Fran Second Mercury, if we believe Manethon, compiled some Books of the Egypti n History, in amp which he explain'd the Pillars which the first Veni Mercury left. His Work were preserv'd in the logi Secret Archieves of the Egyptian Temples. Philo con of Byblos cites his Work under the Title of the whi Book of the Original of the World, in Eusebius, ted Lib. 1. Prap. Evangel. c. 7. These Books were Bafi termed Genealogical, according to Manethon. Thr great many other Works are attributed to him. Gree Famblichus, in the VIII. Book of the Mysteries to b of the Egyptians, faith that Mercury composed whi twenty

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twenty Thousand Books, and according to Manethon 36525. Julius Firmicus ascribes to him also twenty Thousand Volumes. Famblichus says farther that he lest one Hundred Books of the Gods of the Empyreal Heaven, as many treating on those of the Ather, or Region of the Air, and a Thousand on Celestial Gods. St. Clement of Alexandria, Lib. 6. of his Stromata, reduces the number of these Books to 42. of which 36 contain all the Philosophy of the Egyptians, and fix which Treat of Physick, of which Subject there were fome in Galen's time which then went under the Name of Mercury; but that Learned Physitian observes that it was vifible that they were the Fictions and Inventions of their Authors.

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Of all the Books which we have at prefent which bear the Name of Hermes, or Mercurius Trismegistus, there is not one Genuine, and of the first Antiquity: The most considerable are the Pimander, or Pamander, which was Printed in Latin, of the Version of Marsilius Ficinus, at Venice in 1483. in Greek, publish'd by Turnebus at Paris in 1554. and in Greek and Latin by The Francois de Candale, at Bourdeaux in 1574. and omat Colen in 1620. L. Patricius publish'd a more , in ample Edition, with a new Version, Printed at first Venice in 1591. and at London 1628. The Diathe logue entituled Asclepius, or, the Perfect Word Phile concerning God, Man, and the World; of the which there is but one Version which is attribubius, ted to Apuleius, is Printed at Venice in 1531. at were Basil in 1597. and at Francfort, in 1621. The A Three Books of Asclepius to Ammon, extant in him. Greek and Latin. These Works have been prov'd eries to be the Writings of some Platonic Philosophers, ofed which lived fince the beginning of Christianity.

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There is yet a great number of Astrological his and Chymical Treatifes, which pass under the Name of Hermes, which plainly appear to be composed by Impostors; of the first fort is the Intromathica of Hermes, or the Prognofticks of Cays the Event of Diseases, by the Planets and Stars, Ital a Version of which was made by Bodarius, and the Printed in Latin in 1525. in Greek at Nurenberg is C by the Care of Camerarius, and the Greek and Latin by Hæschelius in 1597. Ptolomy tura Ma has not once mention'd this Book, nor Julius Firmicus, tho' he apply'd himfelf to the Study of out the Egyptian Astrology, and cites the Books of and this nature ascribed to Asculapius, Potoliris, Ne. of ceplis, and Abraham. There are also two Books dici Fill of the Horoscope, set out under the Name of Hermes, by Wolphius; and Printed at Basil in 1559. Ch But tho' they bear the name of Hermes, he himfelf as well as Ptolomy are cited in them. Their ent Author was some Arabian Christian, for he in speaks of Miracles, Prodigies, Divine Propitia- Au tory Sacrifices, and Ecclefiaffical places. He cites the Canons and Almagest of Ptolomy, which the Greeks, says he, call the Grand Work. The Aphorisms, or the Hundred Astrological Sentences, different from Ptolomy's Centiloquium. which are Publish'd under Hermes's Name at Venice in 1493, are also written by some Arabian. There are in the Anthology fixty fix Verses on the fignifications of Earthquakes alcrib'd to Several Authors have also attributed to him the Cyramides; for the Title is not the Name of the Author, nor, as some explain it, that of Cyran King of Persia. Salmasius and Scaliger will have it an Arabick Word which fignifies Collections. Goar on Syncellus, and Allatins, take it for an Aftrological Word which comes from wei defign'd to express the Domination 10 and Power of the Stars; and the Translator of the this Work makes the Author say, that this Colection is so entituled, because it is the Queen the of Books. This Version is Printed at Leipsich in s of 1638. and at Francfort in 1681. The Translator tars, fays, that the Manuscript was brought out of lars, lays, that the Manuscript was brought out of and staly, in the Reign of the Emperor Manuel, in the Year of Christ 1168. The Greek Title which reek is Cyranides, &c. imports Cyranick Books of natural Sympathies and Antipathies; and in some Manuscripts, is added, that they are extracted out of the Observations of Coyran, King of Persia, and the Book of the Elements of Harpocration of Alexandria, It treats of the Magical and Medocks dicinal Virtues of Pretious Stones, Herbs, Birds, Fish and other Animals.

Synesius, Zosimus, and Olympiodorus, cite Hermes's chim- Chymical Books; and there is extant a Book heir entituled, The Secrets of the Philosophers Stone, r he in Seven Chapters, under his Name; but the Author is of a much later date, fince he cites He the Greek and Arabian Philosophers, and Avicenna amongst others. This Piece, and a vast number of other Books of the same nature, don't deserve our mentioning. From all that we have faid, 'tis easie to conclude, that all the Books which bear the name of Mercurius Trifmegistus are supposititious, and much more Modern than the time when the Egyptian Mercuries are supposed to have lived.

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Horus of Samos is by Tatian rank'd amongst Horas. the number of Writers, which preceded Homer: The Name is Egyptian, and was given to the Sun, or Apollo. Dion Chrysoftom cites his Oneirocritica; and Pliny, Lib. 30. c. 15. praises the Receipt of Horus, King of the Affyrians, to prevent Ebriety. We have two Books of Egyptian Hieroglyphicks, publish'd under the Name of Horas,

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or Apollo Niliacus, printed in Greek by Aldus Manutius in 1505. pretended to be translated into that Language by Philip; but that Version is the Performance of some modern Greek. Suidas mentions a Grammarian of Alexandria, which liv'd in the Reign of the Emperor Theodofius, whole Name was Horus Apollo; but he doth not fay, that he wrote on the Egyptian Hieroglyphicks: But Photius which also mentions this latter Horus, Code 274. faith, that he wrote fomething concerning Alexandria, and fome Poems. The Piece which we have been speaking of is the spurious Fiction of some Greek, which never deserv'd that several Learned Men should take the pains to Translate, and Comment on it as they have done.

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Tation mentions one Isatis amongst the Writers before Homer; but the intire Silence of all other Authors concerning him, has given occation to some to believe that it ought to be read Isis, instead of Isatis. Isis was the Mother of Horus, and instructed her Son in the Sciences which she learnt of Hermes. Plato in his Second Book treating of Laws, speaks of the Songs, or rather the Airs of Isis, which were in use in

Egypt.

Manethon the Seben-

Matis.

Manethon, or Manethos of Egypt, well acquainted with the Greek Literature, also wrote the History of the Egyptians, which, as he says, he extracted from the Writings of Mercury, and other Antient Memorials preserved in the Archieves of the Temples. He compiled this Book under the Reign, and by the Order of Ptolemæus Philadelphus, as appears by the Epistle Dedicatory, the beginning of which we find in Eusebius's Chronicon, which informs us, that "Manethos" was High-Priest, and Secretary, or Ribliothedation

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ff rian yeappuld's of the Sacred Archieves of ison " aslow of Egypt : By Nation a Sebennyte, and of " Heriopolis., Eulebius faith, that " Manethon wrote " the entire History of Egypt at large in Greek, " and treated more particularly on the Theo-" logy of that Nation, as well in his Sacred "Works, as his other Commentaries. Perhaps the last Words should be read thus: " exera-" Ated, as well from the Sacred Books, as other " Commentaries; ,, For we don't read that this Author compiled any other Works befides this History, which was divided into Three Parts. The first contain'd the History of the Gods; the second that of the Princes. or Kings of Egypt, and Demi-Gods; and the third the 31 Dynasties, which ended with Nectanebus, the last King of Egypt, which reign'd 14 Years before the Conquest of Alexander. These 21 Dynasties are in the Extracts of Africanus, recited in the Chronology of Eusebius, and by George Sincellus; but we have there only the Names of the Princes, and the Years of their Reigns, which in the whole amounted to 5355. Years; but we are not to think that thefe Princes succeeded one another. No this is a Series of the Princes of Several Provinces of Egypt, whose Reigns were concurrent. There are Princes of Thinnis, Diospolis, Thebes, Memphis, &c. Fosephus who had read Manethon's History, says, that this Writer, as he fays himself, had extra-Aed it from the Sacred Books of that Nation; and that he frequently censures Herodotus, for having advanc'd several Falsities with regard to the Egyptian History, which he did not understand. In his first Book against Apion, he cites a long Fragment of the Second Book, which agrees with the 18 and 19 Dynasties of the Diospolitan

litan Kings, which we have in the Chronicon of Eusebius, and in Sincellus; and another concerning the Jews, full of Fables, which Josephus refutes in his first Book, by shewing this Author to fall into Self-contradiction. Porphyry in his Second Book of Abstinence from Animals, cites a passage of Manethon, from his History, which he calls the Book of Antiquity and Piety, where this Historian says that Amosis abolish'd, at Heliopolis, the Custom of sacrificing Men. Flutarch mentions Manethon, in his Book of Isis and Osiris; and this Author is quoted by Theophilus of Antioch, in his Third Book to Autolycus, and by Tertullian in the 19th Chap. of his Apology.

Manethon the Mendesian.

With this Manethon, we ought not to confound an Author of the same Name, a Mendesian Priest, which according to Suidas, wrote a Tract concerning the manner of preparing 20001, or the Incense, which the Egyptian Priests used. This Author is mention'd in Plutarch's Tract of Iss and Osiris, by Galen; and in the Second Book of St. Hierom against forvinian; and perhaps is the same which is cited by Laertius: but its difficult to determine which of the two Alian means, in his Book of the Nature of Animals, chap. 16. Where he says, that Manethom the Egyptian, a Man of excellent Knowledge, wrote, that those which drank Swines-Milk, are subject to Scabby-heads and Leprosy.

The Egyp. The Antient Anonymous Chronicle of the tian Chro- Egyptians in Sincellus, seems to be only an Exnicle. tract of Manethon, and contains only the Names and Times of the Reigns of the Princes of the

Dynasties.

Eratosthe Eratosthenes the Cyrenzan, invited to Alexandria by Ptolemaus Euergetes, and entrusted with the keeping of the Alexandrian Library, Theba Egypt have ban I toftbe but their their

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by order of that Prince wrote the History of the Theban Kings of Egypt, which he took from the Egyptian Memoirs, and translated into Greek. We have in George Sincellus a List of Thirty-eight Theban Kings, from Menes to Amuthatis, out of Eratostenes. These Kings were omitted by Manethon; but Apollodorus and Africanus have inserted them in their Chronicles, from whence Sincellus took them.

The History of Egypt was also written by He-Hecatzus catæus, not the Milesian, but the Abderite, who of Abdera. was bred up in Alexandria, and lived with Ptolemaus Lagus, as Josephus hints in his first Book against Apion. Diodorus the Sicilian, in the first Book of his History, mentions this Hecatæus, and his Hiflory of Egypt. This is not only related, fays he, by the Egyptian Priests, as taken out of their Sacred Books; but also several Greeks which have written the History of Egypt, during the time of Ptolemæus Lagus (among st which is Hecatæus) agree with what we have said. Elian in his Second Book of the Nature of Animals, chap. 1. observes that Hecataus. of Abdera, compiled the History of the Hyperboreans: This Work is also cited by the Scholiast upon Apollonius. Fosephus says that Hecatæus lest behind him a Book of the Life of Abraham; it might probably be part of the History of the Fews, which he mentions in his Book against Apion; and which Eusebius, Book 9. of his Evangel. Preparation, fays was written by Hecatæus of Abdera, which was at the fame time a great Philosopher, and a Man of an good address in Business. Eusebius cites a passage out of this History; but Origen observes that this Book is so partial in favour of the Jews, that Herennius Philo doubts whether it be of Hecateus, Book 1. against Celsus. We have under the Name of Hecatæus the Historian, a Book concerning the Jews, in which the Author so largely praises the Wisdom of

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that People, that Herennius Philo, in his Writings concerning that Nation, doubts whether it was written by that Historian; and adds, that if it be his, 'tis probable that he was corrupted by the Persuasion of the Jews, or that he approv'd their Opinions. Scaliger in his 115th Letter to Casaubon, pretends that this Book was compos'd by the antient Hellenist Fews; which Philo did not venture to affirm. Stephanus cites the Lolica of Hecataus; but does not say that it was the Abderite he meant. Plutarch in his Treatise of Isis and Osiris, mentions a Book of Hecateus of Abdera, which seems to be that which Laertius cites in the Tract of the Egyptian Philosophy; this Book might also be part of the History of Egypt : Suidas speaking of Hecatæus the Abderite, gives him no other Character than that of a Philolopher and a Grammarian, and tells us that he wrote on Homer and Hefiod, without ever mentioning his Histories.

Ptolemzus the Mendesi-

Apion of Alexandria who wrote the History of Egypt, in his fourth Book mentions a more ancient Author, named PTOLEMZUS the Mendesian, which compiled the History of the Kings of Egypt. This Passage of Apion is cited by St Clement, in the first Book of his Stromata, and by Eusebins in the tenth Book of his Praparat. Evangel. where 'tis observ'd that this Ptolomy was not a King, but a Priest. Apion's Words run thus: " Amosis which " destroy'd Athens lived in the time of Inachus the " Argian, as Prolomy the Mendesian says in his Book of the Times. This Ptolomy was a Prieft, and comprised in three Books all the Actions of " the Kings of Egypt, and hath related that in et the time of Amosis King of Egypt, the Jews " departed out of the Kingdom under the Conet duct of Moses." Justin Martyr and Tatian make use of this Author's Evidence to prove that, Moses liv'd at the same time with Inachus. Tertulian also menmentions him in his Apologetic, chap. 19. and St. Cyril in his 1st. Book against Julian. Ammonius in his Treatise of the Difference of Words, cites one Ptolomy in these Terms: The Idumæans and the Jews are different, as Ptolomy saith in his first Book of Herod. If this Ptolomy is the Mendesian, he must not have liv'd before the time of Augustus: but 'tis more probable that this was not the Mendesian which is cited as an antient Author by Appion, who liv'd in Tiberius's time.

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CHEREMON which also wrote the History of Cheremon. the Egyptians, lived long after those Authors of which we have been speaking, and under the Cafars. He was according to Suidas, Tutor to Dianyfius of Alexandria, who taught from the Reign of Nero to that of Trajan. Strabo relates that he follow'd Aulus Gallus into Egypt, with the Character of a Philosopher and Astronomer; but that he render'd himself contemptible by his Vanity. Tzetzes fays that this Cheremon an Egyptian Secretary, or Writer of facred things, pretended that the Phanix came to die in Egypt at the expiration of fix thousand Years, by which he pushes the Fable of that Bird beyond other Writers; for some allow it to live but five hundred Years, and those which go farthest, as Tacitus observes, have not exceeded fourteen hundred Years. Porphyrius informs us that he was a Stoick, and that he explain'd the Ceremonies of the Egyptian Priefts. Origen in his first Book against Celsus, cites a Stoic Philosopher of this Name, which wrote of Comets; and Porphyry affuring us that this Charemon the Egyptian was of that Sect, 'tis reasonable to believe him the same: as we may also, when Seneca in his Natural Questions, c. 5. of the last Book, mentions one Charimander which wrote concerning Comets, conclude that Name to be put in the place of Cheremon. Be it how it will, Josephus at the end of

of his first Book against Appion, speaks of one Charemon which wrote the History of Egypt, which speaking, as Manethon does, of King Amenothis, and his Son Ramesses, said "that Is appear'd in a "Dream to Amenophis, and that she reproach'd " him with her Temple being deftroy'd in the "War; that then Phritiphorite, a sacred Writer, " faid to that Prince, that if he purg'd Egypt of " impure Men, he should be deliver'd from that " Fear which feiz'd him in the Nights; that pur-" fuant to that Advice, the King drove out of " Egypt two hundred and fifty thousand weak " or fick Men; that their Chieftains were Mo-" ses and Joseph, who was also one of the sacred Scribes; that the former was call'd in Egypt Tifitbes, and the latter Petiesephes; that this Company of People being come to Pelusium, found there three hundred and eighty thousand Men, " which Amenophis had left there, and that being join'd with them, they undertook to conquer Egypt; that Amenophis not daring to stay their " Approach, retir'd into Ethiopia, leaving his "Wife big with Child, who hid her felf in " the Caves, where she was deliver'd of Messenes; " that this young Prince being grown up, drove " the Jews into Syria, to the number of two hun-" dred thousand, and caus'd his Father Amenophis to return out of Ethiopia." This Story Fosephus cites out of Charemon, the falfity of which he proves.

He quotes another which indeed, as 'he says, outdoes the former in Lying: 'tis out of an Author of the History of Egypt, whose Name is Lysimachus. This Historian saith, " that Bockoris" King of Egypt, warn'd by the Oracle of Ammon, " caus'd those to be thrown into the Sea which " were afflicted with the Leprosy or Scab, and

" were afflicted with the Leprofy or Scab, and that he fent into the Defert those which were

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ere e; "impure; that these having cross'd the Desert under the Conduct of Moses, and destroy'd all the Temples and Altars they met with, came to Judea; where they built a City to which they agve the Name of Jerosule, and afterwards Jerus salem." This Lysimachus was of Alexandria; he wrote Thebaics, a Passage out of which is cited by the Scholiast on Oedipus, on the Sepulture of that Prince. The Scholiast on Athenaus, and Michael Apostolius cite the Books which he wrote we work work, of Revenues, and Pliny frequently mentions his Book of Agriculture.

Pliny speaking of the Pyramids, lib. 36. sect. 6. several cap. 12. says that those which have written on Authors of them, are Herodotus, Euthemerus, or Euhemerus, Duthe Egypris of Samos, Aristagoras, Dionysius, Artemidorus, Assorber, Butorides, Antisthenes, Demetrius, Demoteles, and Appion. Some of these Authors are neither Egyptians, nor have confin'd themselves to the History of Egypt alone: Notwithstanding which, we shall lightly touch upon each of them. Herodotus is sufficiently known, and we shall here-

after discourse more at large on his History.

EUTHEMERUS OF EUHEMERUS, was Friend to Eutheme-Cassander, and the Son of Antipater King of Mace-rus. don, as Eusebius testifies in his second Book de Præparatione Evangelica. By Order of that Prince he Travel'd to the Southern Countries: Arnobius says, he was of Agrigentum, and Plutarch calls him a Messenian. His History was extracted from antient Inscriptions: We shall say more of it in another Place.

Duris of Samos liv'd under Ptolemaus Philadel-Duris. phus, he is cited not only by Pliny in this place, in the 8th Book, cap. 40. and in the 34th, chap. 8. but also by Plutarch, Strabo, Clement of Alexandria, Diogenes Laertius, Suidas, and the Sholiast on Aristophanes: He wrote Lybica, or the History of Lybia, which is part of Egypt. We shall speak of his other Histories in another place.

Ari-

Ariftago-Tas.

ARISTAGORAS is cited as an Egyptian Historian by Stephanus, and Alian. According to the Order observ'd by Pliny; he must have flourish'd after Duris, which liv'd under Ptolemaus Philadelphus, and before Artemidorus, and Alexander-Polybistor. who flourish'd under Ptolemæus Lathyrus.

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DIONYSIUS flourish'd about the same time; but 'tis uncertain whether he is the same mention'd by Pline, there being feveral Historians of that Name.

Artemido-THIS.

ARTEMIDORUS surnam'd the Aristophanian, from his being the Pupil of Aristophanes the Grammarian, liv'd under the Reign of Ptolemeus Philometor. He fays he wrote a Book de Doride, which is mention'd in Athenaus; but the Author which Pliny speaks of in this place, was rather another Artemidorus an Ephesian, which liv'd in the 169th Olympiad, under the Reign of Cleopatra, the Mother of Ptolemaus Lathyrus, which wrote a Book of Geography.

Butorides.

Butorides is an unknown Author.

ALEXANDER POLYHISTOR, on the contrary, was Polyhistor. a celebrated Author, in the Reign of Ptolemæus Lathyrus, and was carried Captive to Rome in Amongst the numerous Histories Sylla's time. which he compil'd, was that of Egypt and India. Clement of Alexandria also cites a Book of Alexander Polyhistor treating of the Yews, in which are inferted King Solomon's Letters to the Egyptian and Phanician Kings, with their respective Answers. Eusebius in his 9th Book of the Evangelical Preparation, cites them out of Eupolemus, and not from Alexander; but he recites a long Fragment of Alexander Polybistor's Work concerning the Fews.

Antifthemes.

ANTISTHENES Was a Peripatetick Philosopher, which is cited as a Historian by Phlegon; he is perhaps Antistbenes the Rhodian, which Laertius mentions in the Life of Antisthenes the Cynic, another of the fame Name. DEME-

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DEMETRIUS, was perhaps the famous Demetrius Demetrius. Phalereus. DEMOTELES is no where menti-Demoteles. on'd besides this place. As for Appion, or Apion, Apion. he is very well known: he was born at Oasis a City in Egypt, and caus'd himself to be called the Alexandrian, by becoming a free Citizen of Alexandria. Africanus and Justin Martyr say that he was the Son of Possidonius, surnamed wascoviums, frequent Vanquisher, and wx3i9, a painful laborious Man. Africanus and Eusebius give him the Character of an illustrious Author; and Tiberius Cafar, under whom * The he flourish'd, call'd him the * Cymbal of the World. French He was by the Alexandrians fent on an Embassy to Word in the Origithe Emperor Caius Caligula, against the Fews, nal is and lived till Claudius's time. He wrote a Track Tymbale, against the Jews, which Josephus refuted in two which fig-Books. He also compiled a History of Egypt in Kettlefive Books, which is mention'd by Gellius, Justin drum; but Martyr, Tatian, and Clement of Alexandria. Gellius the Latin fays that his History comprehended whatever was Words in most worthy admiration amongst the Actions whence our and Sayings of the Egyptians; but that in relating Author what he faid he learnt or read, he gave himself takes the an Air of Vanity, which render'd him verbole, Expression and made him fet the Facts he related, in a better balum Light than they deferved. Mundi.

These are not the only Authors which have written the Egyptian Story. Athenaus in his 13th Book, mentions one Lycias of Naucrates, and in Lycias. his 3d Book one Asclepials, which compos'd Asclepialsxy Books of the Egyptian History; in this des. Book he speaks of Nicomachus, who wrote Nicomacon the Egyptian Feasts: In his 13th Book he cites chus. Hellanicus of Egypt, on whose Authority he tells Hellanicus. us that the Egyptian Gods threw away their Crowns, when they saw Typhon reign there. Amongst these Egyptian Historians ought to be rank'd Philistus. of Syracuse, related to the first Dionysius. Philistus.

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To draw towards a Conclusion, we may also rec-Throfibulus kon amongst the Egyptian Historians THRASYBULUS the Mathematician, so well known to Augustus and Tiberius; and Seneca, who, if we believe Usher, wrote concerning the Egyptian Rites. Even the Women fignaliz'd themselves by writing the Egyp-Pamphila. tian Story; of which are PAMPHILA an Egyptian Lady which liv'd about Nero's time, and the famous Zenobia, who abridg'd the Egyptian and Eastern History. St. Clement of Alexandria mentions an Author named Ister or Istrus, who Ifter. wrote a Treatise of the Egyptian Colony, and another of the Law of Combats; the first is cited by Stephanus de Urbibus; and is thought to he the same Person of whom Athenaus, book 6. Deipnosoph. fays that he was the Son of Menander an Istrian, Cyrenean, or Macedonian, which was a Historian, and both the Slave and Disciple of Callimachus: Hermippus in his 2d Book of those Slaves which have been famous for Learning, faith that he was of Paphos. He wrote several Books, of which we shall speak in another place.

SECT.

Of the Chaldean Historians.

of the pre- boasted a greater Antiquity than the Chaltiquity of deans; and we may venture to say that it was only the Chal- in imitation of them, that the Egyptians and other Nations invented fabulous Antiquities. According to Cicero and Diodorus the Sicilian, they pretend to Observations of the Stars for four hundred and seventy thousand Years before the Expedition of Alexander.

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Notwithstanding which, Callifthenes Alexander. the Philosopher, which accompany'd Alexander, could not find in Babylon any Observations which ran farther back than nineteen hundred and three Years, according to the Testimony of Simplicius, who cites Porphyrius for his Authority. Epigenes, which Pliny alledges as a very confiderable Author, Autor gravis in primis, reduces the number of Years to leven hundred and twenty. Berofus and Critodemus (cited by the same Author also) to four hundred and ninety; which points back to the most antient Aftronomical Epocha, which was that of Nabonassar, Hipparchus and Ptolomy never heard of any Calestial Observations of an elder Date than this: So that tis plain that what is said of the pretended Antiquity of the Chaldeans is fabulous.

The most antient Author pretended to have

liv'd amongst the Chaldeans, is Zoroaster the Zoroaster, Bactrian; which some Writers make to be contemporary to Nimrod: Eusebius in his Chronicon places

him about Ninus's time, and makes him King of Bactria; he also says that Ninus made war with him; but Ctesias mentions Oxyartes as the King of

the Bactrians against which Ninus declar'd War; And Pliny had good reason to doubt whether Zoro-

after was ever King of the Bactrians. Some have

reported him to be the Son of Oromasus, the principal of the Magi, and Inventer of Magick amongst

the Easterns: Plato makes him the eldest of all the

Sages, which the Persians call'd the Governors of

Kings: Eudoxus, Pliny, and Hermippus allow him to

have liv'd five or fix thousand Years before

that Philosopher, and five thousand before the

Trojan War; but Xantus of Lydia reckons no more

than fix hundred Years from Zorgafter to Xerxes, according to the Testimony of Laertius: Ctesius

makes him a Contemporary to Cyrus; St. Epipha-

nius believes him as ancient as Nimrod, and Eusebius

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makes him coaval with Semiramis: Apuleius fays he flourish'd in the times of Cyrus and Cambyses, and that he was Pythagoras's Master. Not to dwell on the fabulous Stories related of Zoroafter, as, amongst many others, that he laugh'd at his Birth, that his Brains beat, and that after his Death being laid on the Funeral Pile, he return'd to the World; we proceed to recount what has been faid of his Works. Hermippus tells us that he wrote two millions of Verses: Suidas recites the Titles of some of his Works, viz. four Books of Nature, one of Precious Stones, and five of Aftronomical Predictions. Eusebius in the first Book of his Evangelical Preparation cites a Passage out of his sacred Collection of the Persian History, which contains an excellent Description of the Attributes of God: Synesius cites the Oracles on Dreams; several Hereticks have ferv'd their Cause by Books which they ascrib'd to Zoroaster, particularly the Followers of Prodicus and the Gnosticks. Theodorus of Mopsuestia treating of the Magick of the Persians, in his first Book recites Zoroaster's Hypothesis, which establsh'd two Principles; and it was from this Spring that Scythianus, Therebinthus, and Manes drew their Errors. Proclus made a Collection of the pretended Oracles of Zoroaster, in seventy Stanza's of four Lines, or two hundred and eighty hexameter Verses; of which there are no more than fixty printed, with the short Commentaries of Gemistius Pletho, at Paris in 1528; and without the Scholia, in 1595; after which they were publish'd in Greek and Latin by Opsopæus, at the end of his Sibylline Oracles. Francis Patricius afterwards augmented the number of these Verses, by the addition of those which he found cited by several Authors under the Name of Zoroaster, and printed them at Ferrara in 1591, and Venice in 1593. But all these Verses have no one Mark to prove them

of equal Antiquity with Zoroaster, but seem to be the Performance of some Platonic or Pythagorean

Philosopher.

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Hostanes, or Oftanes, or Otanes, is a celebra- Hostanes. ted Magician which some will have to have been Zoroaster's Master, and antienter than Homer. ny, lib. 30. cap. 1. faith that Hostanes, who was the first Magical Writer, accompany'd Xerxes, King of the Perfians, in his War against the Greeks; and that he scatter'd in Greece the Seeds of that damnable Art, after which that Nation in some time grew fond of it even to Diffraction. Plutarch allo mentions Hostanes, in his Book of the Cessation of Oracles: He is cited as a very antient Magician by Apuleius, Tatian, Tertullian, Arnobius, Cyprian, Minutius Felix, and St. Augustin: Eusebius in his last Book of the Evangelical Preparation, cites Oftanes's Octateuchus: The Chymists have forg'd Books in his Name; and we read in Syncellus that he made a Prediction relating to the Virgin Mary, which was published with Malela's Chronicon.

Synesius in his Discourse entituled Dion, mentioning an antient Barbarian Author, call'd Amus, Amus, as not only before Zoroaster and Hermes, but yet a little elder, fays that this Amus (which he calls an Egyptian) did not invent Letters, but determin'd concerning the Use of them. A Scholiast on Synesius, and Petavius after him, speak of a certain Anchoret named Amus, from whence this Sentence is cited by Pallachus in his Historia Lausiaca: If the Spirit is vigorous, there's no need of Letters. But'tis more probable (as Cotelerius observes) that Synesius speaks of an antient Egyptian, whose Name was Amus or Amis, who is mention'd with the Character of a great Man in Plutarch's Tract of Isis and Osiris, and in Jamblichus of the Mysteries of the Egyptians; and perhaps 'tis to this Author that the Ammonaan Writings are ascrib'd, which

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are cited by Philo of Byblos, and Eusebins. According to Plutarch, Amus in the Egyptian Language fignifies what is hidden; but according to famblichus it is the Name of God, by reason that he work'd in the Generation of Things with Wildom, and discover'd the Virtue of hidden Things; whence it was that the Greeks gave the Name of Jupiter to Ammon, who had a famous Temple in Egypt. Hecataus of Abdera also saith that the Egyptians call the Supreme God Amus, because tho Mytherious and Exalted in his Nature, he is yet willing to manifest and discover himself; Thus in this Sense Amus is not the Name of a Man, but a God amongst the Egyptians. But Plato in his Phadrus mentions one Thamus King of Thebes, which, faith he, was the same which the Egyptians call'd the God Ammon. Theuth, adds he, making a Visit to him, also imparted to him the Arts which he had discover'd, and directed him to instruct the Thamus ask'd the Use of each Egyptians in them. Art, which Theuth explaining to him, Thamus either approved or disapproved, according to his Judgment; but being come to that of Letters, "Theuth told the King, that Art would make the " Egyptians wifer, and strengthen their Memory; " on which Thamus said, Those which have a "Genius for the Invention of Arts are not al-" ways the most proper Judges of the Advantages " which may be drawn from them, or the Difad-" vantages with which they may be attended; " which is exactly your case; for you being the "Inventor of Letters, your fond Regard for that " Discovery, makes you attribute to them an effect " directly contrary to what it will really produce; " for the Use of Letters will render Men more " negligent in Learning; because, relying on the " exteriour Monuments, they will not be at all "follicitous to imprint them in their Minds: So er that "that your Invention doth not really tend to the frengthening of Memory, but to help Recollection; and you rather furnish your Disciples with the Means of seeming Learned, than those of being so., After this 'tis very natural to think, that Amus the Egyptian, of which Synesius speaks, which did not invent Letters, but was able to make a right Judgment of them, was this Thamus, and that Synesius alluded to the passage in Plato just now cited.

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the Persian Magi, much antienter than Homer, and coaval with Zoroaster: Some Authors have very improperly consounded him with Hystaspes, Darius's Father. Lactantius takes him for a Persian King, of a much elder Date. Ammianus Marcellinus, says, that Hystaspes having penetrated in the Indies, even to the Solitary Retirements of the Brachmans, learnt of them the Motions of the Parts of the World, and the Stars, and the Holy Ceremonies, in which he instructed the Magi. Justin Martyr, Clement of Alexandria, and Lactantius cites Hystaspes's Books, in which was the Prediction of the end of the World; but 'tis very probable that they were supposititious as well as those of the Sybils.

The first Chaldaic Historian, was Berosus, or Be-Beresus.

rossus; which some, grossy mistaken, make contemporary to Moses. Tatian saith, that he liv'd in the Time of Alexander, and dedicated his History to Antiochus the 3d King after that Conqueror, and Eusebius places him after Seleucus; for Alexander was succeeded by Seleucus Nicanor, and after him successively follow'd, Antiochus Soter, and Antiochus

sisc, the one Forty Four, and the other Sixty Years after the Death of Alexander. Berosus being Born, or being Young, in the Reign of Alexander the Great, might dedicate his Book to either the one or the other Antiochus, and yet he flourish'd in the E 2

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Time of Ptolemæus Philadelphus: Some Authors say that the Alexander mention'd by Tatian, was not Alexander the Great; but him that succeeded Demetrius Soter, in the Kingdom of Syria; and that the Antiochus under which Berosus lived, was Antiochus Sidetes; if so, he is not so Antient as Manethon, who slourish'd under Ptolemæus Philadelphus; but it is easie to know when Berosus wrote; for Pliny in the Sixth Book of his Natural History, ch. 55. tells us, that Berosus's History contains the Events which happened for the space of 480 Years, which doubtless must begin with the Ara of Nabonassar, that is in the 2d. Year of the sirst Olympiad, and end towards the latter part of the Reign of Antiochus Soter.

Berofus's Chaldean or Babylonish History, which took in also that of the Medes, was divided into three Books; which are not at prefent extant, for all the World agrees that Annius of Viterbo's Berofus, is a supposititious Book: but the true Berosus is cited by Pliny, Tatian, Clement of Alexandria, Tertullian, Vitruvius, and Eusebius. Fosephus has preferv'd fome confiderable Fragments of his Work, in his Books against Apion. He says that Berosus following the most Antient Historians, spake as Moses did, of the Deluge, the Corruption of Men, the Ark in which the Reftorer of Mankind was faved, and of its being born on the Waters above the Mountains of Armenia; that he mentions the Descendants of Noah and their Age, to Nabulassar, King of the Babylonians and Chaldeans; and relating the Actions of that Prince, he describes in what manner he fent his Son Nebuchadonofor, with a Potent Army into Egypt and Syria; that those Nations refusing Obedience to him, he subdued them, burning the Temple of Ferusalem, carried the Fews Captives to Babylon; that this caus'd the Defolation of that Ciry for Seventy Years, till the Reign of Cyrus:

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Cyrus: that farther, this King of Babylon, conquer'd Egypt, Syria, Phænicia, and Arabia, and furpassed all the other Kings of Babylon in great Actions. He after cites Berofus's own Words, and adds. that this Historian blam'd the Greeks, for falsly believing that Semiramis of Assyria built Babylon, and numerous other wonderful Structures. Fefephus continuing to cite him on the Succession of the Kings of Babylon, this Author (Berofus) faith he. in his Third Book tells us, that " Nabuchodonofor " having continu'd to build a Wall to Babylon, died " after he had Reign'd Forty Three Years. "Son Evilmeradach, which succeeded in the Em-" pire, abandoning himself to all manner of Irre-"gularity and Debauchery, was kill'd by Niriglifforor, his Sifter's Husband, after having reign'd "but Two Years. This Niriglifforor enjoy'd the " Crown for Four Years. His Son Laborofardoch, "an Infant, had the Name of King for Nine "Months; but in that short time plainly dif-"covering his wicked Nature, he was kill'd by "his Friends. Who being affembled, by Unani-"mous Consent, bestow'd the Government on " Nabonidus, a Babylonian of the same Family. In "his Reign were built the Walls about the River " of Babylon, with Bricks and Bitumen. "Seventh Year of his Reign Cyrus went out of "Persia with a great Army, and having subdu'd " all Asia, entred Babylon: Nabonidas advertis'd of "his March, made towards him with an Army, "gave him Battle, and being beaten, fled with a " small number of his Forces, and shut himself up " in the City of Borsippa. Cyrus besieg'd Bubylon, " and attempted to batter down the outmost Walls; " but finding it too difficult a Task, and the City " too well Wall'd to be taken, he return'd to " Borsippa to besiege Nabonides. But that King "without staying till the Siege was form'd, had " recourie E 4

recourse to the Clemency of Cyrus, who appoints ed him a Dwelling-place in Caramania, but drove him entirely out of Babylon: And thus Nabonidus pass'd the rest of his Life in that Pro-

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This Passage of Berosus relates to a real Historical Time, and contains a true Series of the Kings of Babylon; but there is another cited by Apollodorus, and recited by Eusebius, which is but an imaginary Time. There are there reckon'd up ten Chaldean Kings before the Deluge, which Reign'd 120 Staros, or 432000 Years; which two Monks named Anianus and Panodorus, have reduc'd, without any ground, to the number of 1058 Years, computing Years for Days.

fosephus cites another Passage out of Berosus, in the 8th Chap. Book 9. of his Antiquities concerning Abraham, of whom Berosus thus expresses himself: In the Tenth Age after the Deluge there was amongst the Chaldeans a Great Man, which was a Lover of fustice,

and Learned in the Science of the Stars.

Alexander Polybistor, has given us an Idea of Berosus's Book, and made a long Extract of it in a Passage quoted in Eusebius's Greek Chronicon, and by George Sincellus. Berosus in the first Book of his History of Babylon, says, "That he was Born in the Youth of Alexander the Son of Philip, that at Babylon were very carefully preserv'd the Writings of several Authors, which contain'd the Histo-"ry of about an Hundred and Fifry Thousand Years, and which comprehended the History of Heaven, Earth, the Sea, the first Original of "Things, of Kings, and what pass'd under their Reigns. He says first of all, that the Country er of Babylon is situate betwixt the Rivers Tigris, and Euphrates; he afterwards relates a great number of Fabulous Stories, concerning the Origination of Mankind, and the Antient Inha-" bitants "bitants of that Country, which are contain'd in "Berosus's First Book; he adds, that the Second "contain'd the History of the Ten Kings of the "Chaldeans, whose Reigns took up the space of an Hundred and Twenty Saros, or Four Hun-

" dred Thirty Two Thousand Years. ,,

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ABVDENUS, Or Abydinus, Wrote fince Berofus, for Abydenus. he cites him, as we have already observ'd. He wrote a History of the Chaldean Empire, of which there are some Fragments extant in Eusebius's Chronicon, &c. The First contains the Names and the Reigns of the ten first Kings of the Chaldeans, which were supposed to have preceded the Deluge. The Second treats of the Tower of Babel, and the Confusion of Languages, and confirms what is faid in Holy Writ. Eulebius also cites another considerable Fragment in the 9th Book of his Evangelical Preparation, and St. Cyril mentions this Author in his First Book against Julian. This Abydenus or Abydinus, is not the same with Palaphatius the Abydenian, Aristotle's Favourite, who is said to have written the Histories of Cyprus, Delos, and, Arabia.

SECT. VI.

Of those Authors which have written the History of India.

To the Chaldean Historians, we shall subjoin those which have written that of India, or made any Relation of that Country.

MEGASTHENES, who according to Strabo, and Cle-Megastherment of Alexandria, was contempory with Seleucus nes.

Nicanor, compos'd a History of the Indies, from the Third Book of which, Clement of Alexandria cites

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cites a Passage in the First Book of his Stromata, where that Author affures us, "That all that the "Antients have faid concerning Nature, was taught "them by others than the Greeks, as by the Brach-" mans amongst the Indians, and the Fews in Syria. " Pliny and Solinus inform us, that Megafthenes lived in the Indies on purpose to compile this History, It was vastly different from that which Annius of Viterbo has given us, under the Name of Metastbenes, he being milled by that Name in Erasmus's Version of Eufebius's Evangelical Preparation, where the Paffage quoted by Clement of Alexandria, is cited under the Name of Metasthenes. We have several Extracts of the real History of Megasthenes in the 15th Book of Straho. Fosephus cites his 4th Book of the History of the Indies, in the 11th Chap. of the 10th Book of his Antiquities. "Megasthenes, saith he. " in the 4th Book of his History of the Indies, men-"tions the Gardens built on the top of their Edi-" fices by Nebuchodonofor, and endeavours to prove " that Prince much to have surpassed Hercules, be-"cause he subdued the Principal City of Africa, "and great part of Spain.,, This Author is also cited by Abydenus and Pliny, and mention'd by Alian and Arrian.

To this place must be referr'd DAIMACHUS, Se-Daimachus leucus's Embassador ar the Court of King Allitho-Onesicritus crades in the Indies, who wrote the Hiftory of the Nearchus. Indians. Onesicritus and Nearchus, which accompa-Patrocles. Elitophon. nied Alexander, and Patrocles which Sail'd thro' the Orthagoras Indian Sea in the time of Antiochus, and Seleucus. Seylax. Chrysermus To these should be joyn'd Clitophon of Rhodes, Orthagoras, and Scylax, which King Darius, the Son of Hystaspes, sent to view the River which bears the Name of Indus, as Herodotus fays in his Melpomene.

Plutarch in his Treatise of Rivers, mentions one Chrysermus, who compiled about 80 Books of the History

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History of the Indies; but we have none of the Works of any of these Authors. Strabo's judgment of the former of them appears in his following Words. "All those (fays he Book 2.) which have " written of the Indies, are great Liars, but above "all Daimarchus, and after him Megasthenes, Onesi-" critus, Nearchus, and some others, which have "written very confusedly; which we came to "discover clearly, by Writing the History of A-" lexander. But we ought to give less Credit to "Daimachus and Megasthenes; for they are the Au-" thors which tell us, that there are in that Country "Men whose Ears are so large that they cover "them; that they have no Mouths nor Nofes, " and but one Eye; that their Feet are large, and "their Toes turn'd inwards: they have also adopted "the War of the Pygmies, mention'd by Homer, "by fixing their Stature to the height of three "Spans: they also report, that there are Pismires, "which fearch for Gold, Peacocks with Heads " fbarp like a Wedge, and which Iwallow Ser-" pents, Oxen, and Stags whole, Horns and all: "they accuse one another of Falsities, as Erato-"Tis said that they were sent " to Palimbrottus, Megastbenes to Andracottus, and " Daimachus to his Son Alithocrades, and as they fay, "they have left us Memoirs of their Travels: but "Patrocles is not like them: As for the other Wri-" ters, they feem'd to Eratosthenes to be creditable "Authors, and he makes use of them.,, Plutarch mentions Daimachus in the Life of Publicola, and perhaps also in that of Lycopbron, where he calls him Daumachus. Athenæus, Harpocration, and the Scholiast on Apollonius, cite his History of the Indies. He left also behind him some Poliorcetical Books, or of the Sieges of Towns, of which the 37 is cited by Stephanus.

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ONESICRITUS the Astipalan (that is, a Native of Astipalea, an Island in the Agean Sea) according to Alian was one of those which accompanied Alexander. That Prince fent him to the Indian Philosophers, which were called Brachmans; he had a long Conversation with Casanius, a celebrated Philosopher, which follow'd Alexander into Persia, and burnt himself voluntarily on his own Funeral Pile in the presence of the Macedonians and Persians, as Strabo relates. Plutarch also mentions Onesicritus in the Life of Alexander, where, he fays, he was a Cynick; That Alexander made him Governour of the Indies, and that he gave him the Command of a Fleet on the Indian Ocean; that being return'd, by Sea, into the Euphrates, he came to Alexander when he went to Babylon; that he advertis'd him, that according to the Advice of the Chaldeans, he ought not to enter that City; that he then flighted that Advice; but being afterwards struck with Terror, by some Prodigies, he repented his not following it; that some Days before his Death, being Sick, he sent for Onesicritus to his Bathing-Place, and he related to him his Voyage, and what he had feen in the Indian Sea. Arrian fays, that Onesicritus was not Commander of the Fleet; but a bare Pilot to the Alexandrian Ships. A. Gellius, Quintus Curtius, and Lucian mention Quesicritus; Suidas, speaking of his Style, says, he aim'd at the Imitation of Xenophon: but never came near his Elegance.

* Upon Examining tion, the Translator finds that

this Quota- Strabo cites leveral Passages from this Author, and Suidas mentions him. He appears to be the same which after the Death of Alexander was Governour according to of * Syria and Pamphylia, as Justin tells us, and Arrian averrs, that he Sail'd on the Indian Ocean, J. Lycia ought to be and that Alexander plac'd a Crown on his Head the room of because he carried a Fleet into the Indian Sea. Stra-600 Syria.

NEARCHUS was also one of Alexander's Retinue.

no, Plutarch, Arrian, and Quintus Curtius, make him Oneficritus's Companion in his Expedition. "Aleximaler (saith the last Chap. 9.) commanded Nearchus and Onesicritus, both skilful Navigators, to conduct their largest Vessels into the Ocean, and advancing as far as was possible, they should explore the Nature of that Sea, and return by the same River, or the Euphrates, when they came Home.

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PATROCLES also made a Voyage to the Indies in Patrocles. the time of Seleucus Nicanor, and Antiochus, as Pliny relates in his 6th Book of his Natural History, ch. 17. Strabo thinks he ought to be more credited than the others, because that he did not only like Nearchus and Onesicritus take a Transient view of those Places; but govern'd the Provinces; and besides understood the Mathematicks; in which he took care to be instructed by those who knew the Country, and made use of those Memoirs with which he was furnish'd by Xenocles, the Keeper of the Treasury.

The Tenth Book of CLITOPHON'S Indian Hi-clitophon. flory, is cited by Plutarch in the last Chapter of his Book of Rivers. Clitophon also wrote the Hi-flory of the Gauls, that of Italy, and a Book of the

Original of Cities, mention'd by Plutarch.

ORTHAGORAS'S History is cited by Ælian, who orthagoras saith, Lib. 3. that this Author reports, that there are in the Indies a fort of Whales, which are an half Stadium, or 62 ! Paces long, which throw out such great quantities of Water at their Nostrils, that those who are Ignorant what they are, mistake them for a Storm. Strabo found his description of the Situation of the Island Tinna, King Erythra's Tomb, and the Original of the Name of the Erythraan Sea, on the Credit of this Author and Nearchus.

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ime Aristotle in his Politicks, Book 7. Chap. 14 hece cites SCYLAX. " It is not here, fays he, as in the But' " Indies, where Sylax fays, that the Kings are always far superior to those which they com-" mand., That Philosopher also cites in another place, one Scylax of Carionda, or Carianda (an Ifland, or City of Caria). Suidas mentions Scylax of Carionda, " as a Mathematician and Musician, and " faith, that he wrote an Account of a Naviga-"tion beyond Hercules's Pillars, a History of Hercules, "King of the Myllassians, a Voyage around the "World, and a Treatife against the History of " Polybius. ,, If this Scylax of which Suidas speaks, really wrote against Polybius, he could not be the fame which Herodotus reports to have been fent to Sea, by Darius, the Son of Hystaspes, to discover the Mouth of the River Indus: for that Darius dy'd the Third Year of the Sixty Third Olympiad, and Polybius was not born till the Fourth Year of the Hundred and Forty Third. Hoeschelius has publish'd a Voyage which bears the Name of Scylax of Carionda; but that Piece contains some things Posterior to Darius, the Son of Hystaspes; for in it are mention'd the Walls of Piraus, built by Themistocles of Amphipolis, founded by Brasidas; of Cleostratus, the Astrologer of Tenedos, and Callistratus, the Athenian Rhetorician, which built the City of Dathos in Thrace. Yet the Antient Author of the Life of Scylax of Carionda, faith, that he had never feen either Alexander, or any of them which flourish'd a little time before him. He adds, that this Author dedicated his Book to Darius. There were three Kings of Persia of that Name, the Son of Hystafpes, the Bastard, and him sirnamed Codomanus, who was conquer'd by Alexander: But fince Scylax liv'd long before the last, it must be one of the two former to whom he dedicated his Book. The Piece which we have is of a later Date than the time

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ime of the Son of Hystaspes, wherefore it must of heceffity be the second, to whom it was address'd. But 'tis probable that this Voyage is only an Abridgment of the performance of the antient Scylax, cited by Herodotus, who liv'd in the time of Darius the Son of Hystaspes, and that all that was later was added by the Epitomiser. And indeed it is but a very imperfect Abridgment, and the Work which Suidas mentions was much more confiderable: It began the Trojan Story with Abydus, and that extant begins it with Dardanus. Harpocration cites Sylax's Periplus concerning the Troftotilda: and * Marcian of Heraclea, in his Abridgment of * Marcia-Artemidorus and Menippus, ranks Scylax and Botthæus nus Heraamongst the Authors which have describ'd the clears. Philostratus in the interior and exterior Sea's. Life of Apollonius Tyaneus, or of Tyana, Lib. 3. Chap. 14. saith, that Scylax in his History of the Indies, reports, that in those Countries there were Men with fuch large Feet that the Shadow of them cover'd their Bodies; that there were others with extraordinary great Heads, and a great many other Prodigies cited by Tzetzes Chil. VII.

The last of the Authors which we have menti-chrysermus on'd was Chrysermus of Corintb. Plutarch cites the Twenty Fourth Book of his History of the Indies concerning the River Hydaspes; and the History of Peloponnessus, compil'd by the same Author; and Stobæus cites a passage out of the 12th Book of the History of Persia, written by Chrysermus.

SECT.

SECT. VII.

Of the Phoenician History.

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Sanchoniathon of Berytus.

THE most Antient, and also most Celebrated Phanician Historian, is Sanchoniathon of Berytus. Perphyrius the Philosopher, in his 4th Book against the Christians, pretends that he lived in the time of Semiramis: but he is mistaken in his Chronology; for he faith, that Queen flourish'd before, or about the time of the Trojan War. But it is certain that she reign'd above Eight Hundred Years before that time; and that Sanchoniathon is of a much later Date; for that Historian mentions the City of Tyre, which was not built till Eighty or Ninety Years before the Trojan War. Sanchoniathon must then have liv'd some time after that War, as Suidas averrs. Porphiry might not be in the wrong with regard to Sanchoniathon's time; but he is certainly mistaken in that of Queen Semiramis. If what is faid of Sanchoniathon be true, that he dedicated his Book to Abibal, King of Phanicia, who was Hiram's Father, and Solomon's Ally, he must have been contemporary with David, who did not begin to reign till several Years after the Trojan War.

Sanchoniathon, according to Porphyrius collected the History of his Country from the Monuments and Memoirs which he received of Jerombalus, Priest of the God Jaco, and dedicated to Abibal, King of Berytus. He made use of the Registers and Archives of the Cities, which he found in their Temples. Philo of Byblos which translated his History, adds, "That Sanchoniathon very carefully sought out the Writings of Taaut, knowing that

"that the same which the Egyptians call'd Thouth,
the Alexandrians Thoth, the Greeks Hermes, and
the Latins Mercury, was the first Inventer of Let-

ters, and the Art of Writing.

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Philo of Biblos, which translated Sanchoniathon's History out of the Phanician into the Greek Tongue, and reduc'd it into Eight Books, was a Grammarian which liv'd after Nero's Reign; for Suidas reports, that he himself said, that under the Consulate of Severus and Herennius in the 220 Olympiad he was 78 Years Old. Severus and Herennius were Consuls in the Year of Christ 171, in the 237 Olympiad, an Hundred Years after Nero's Death, so that he flourish'd particularly in the Reigns of Vespasian, Titus, Domitian, Trajan and Adrian; he wrote himself some other Books, of which we shall speak hereafter; but here we consider him only as the Translator of Sanchoniathon's History, which as well as the Version, is at present lost.

fosephus, in his first Book against Apion, says, The Regithat "the Tyrians had their Publick Registers of she "feveral Years, which they carefully preserved, in ans.

"which were written the most memorable Events

" with regard to themselves and others; that it was "Recorded in these Registers, that Solomon built

" a Temple at Ferusalem, one Hundred Forty Eight
" Years and Fight Months before the Twiens built

"Years and Eight Months before the Tyrians built "Carthage; that the Tyrians made a Description of

"it, which they preserv'd, as also the Letters which King Hiram and Solomon wrote.

The same Historian to prove the Truth of what he had said of the Phanician Registers, cites also the Evidence of a Phanician Author named Dius, Ding who is believ'd, saith he, to have been very exact in his History. That Author, adds he, tells us in his History of the Phanicians, "That Abibal being "Dead, his Son Hiram Reign'd: That he augmented the Eastern part of the City, and enlarg'd the Functional Citadel:

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"Citadel; that he join'd to the City, the Temple of the Olympian Jupiter, which was in an Island, "by making a Mole, and adorn'd that Temple "with Presents of Gold. He went to Lebanon to "cause Wood, proper for the building of Ships, to " be fell'd there. 'Tis faid that Solomon King of " Ferusalem sent Riddles to Hiram, and ask'd him "the Meaning of them, adding, that he which " could not explain them, should give a Sum of "Mony to him that should; and that Hiram own-"ing that he could not folve those of Solomon, it " cost him a great deal of Mony; that afterwards " a Man of Tyre, nam'd Abdemon, expounded them, " and put others to Solomon, that if he could not explain them, he might also give great Sums to

Manadai

We come now to a third Writer of the Phænician History, quoted by the same Author, and in the fame place. I will also produce, says he, the Testimony of MENANDER the Ephelian, who wrote the acts of each King against the Greeks and Barbarians, carefully collected the Archives and Registers of each Province, to compile bis History. This Author being come to Hiram, thus expresses bimself concerning bim. "bibal being Dead, his Son Hiram succeeded him. "He lived 34 Years; he joyn'd a large Tract of "Ground to the City; he plac'd in the Temple of " Jupiter a Pillar of Gold, and went into the Fo-" rest on Mount Lebanon, to cut Wood to cover "the Temples. He demolish'd the Antient Tem-"ples to build new ones: he dedicated Altars " to Hercules and Aftarte. That of Hercules was fi-"nish'd first in the Month of Peritius, and that of " Aftarte some time after, when he march'd with "his Troops against the Tyrians which refused to "pay him Tribute. Amongst them was a Young "Man nam'd Abdemon, which expounded the Rid-"dles fent by Solomon King of Ferusalem. The " Time

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"Time from this King to the building of Carthage " is thus computed. Hiram being Dead, Balazar "his Son succeeded him: he lived Forty Three "Years and reign'd Seven. After him, his Son " Abdastratus lived Twenty Nine Years, and reign'd "Nine: he was affaffinated by the Conspiracy of "the Four Sons of his Nurse, the eldest of which "reign'd Twelve Years. After them succeeded " Aftarte, the Son of Beleabde, who liv'd Fifty Four "Years, reign'd Nine, and was kill'd by his Bro-"ther Pheles, who having seized the Kingdom, "reign'd Nine Months and lived Fifty Years; he " was disposses'd by Ithobar, the Brother of Aftarte, "who reign'd 32 Years, and lived 68. Bazedore "his Son fucceeded him, lived 45 Years, and "reign'd Six. His Succeffor was his Son Mareg-"nus, who liv'd 32 Years, and reign'd Nine; to " him succeeded Pygmalion, who liv'd 56 Years, "and reign'd 40. In the Seventh Year of his "Reign his Sifter flying from him, built Carthage "in Lybia. Thus the whole Series of time from "Hiram's Reign to the Construction of Carthage, " is 143 Years, 8 Months.,,

fosephus cites this Author again in the 7th Chap. of the 8th Book of his Antiquities, where he says, that Menander in the Book of the Life of Ithohal, King of the Tyrians, mentions the Famine which happen'd in Abab's Reign. "In this Reign, says "Menander, there was a Drowth which continued from the Month of Hyperbetes, to the same Month of the following Year; and that this Prince hawing order'd publick Prayers, they were follow'd by frequent Tempests and Thunders. He built the City of Botrys in Phænicia, and that of Auzate in Africa.

The same Author in general Terms cites the Phanician History in his Book against Apion, to prove that what he said in his History of the Jews,

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concerning Nabuchodonofor's destroying the Temple of Ferusalem was true. The words of the Historian which he cites are: "In the Reign of King Ithobak, " Nabuchodonofor laid and continued the Siege for "thirteen Years. After Ithobal, Baal reign'd Ten "Years. His Reign was follow'd by the Govern-"ment of the Judges. Zenibal the Son of Bassasque govern'd for two Months: Chelbdes the Son of Abdaus, Ten Months; the High-Priest Abbarus, "Three Months; Mitton and Gegastrates the Son " of Abdelemus, were Judges for Six Months. Af-" ter them Balatorius Reign'd One Year; he being "Dead, Merbalus was sent from Babylon, he Reign'd "Four Years, and after his Death was sent his " Brother Iromus, who Reign'd Twenty Years "Then Cyrus became King of Persia: So that this "whole time is 54 Years and three Months; for " Nabuchodonofor began the Siege of the City of Tyre " in the feventh Year of his Reign, and in the 4th of that of Iromus, Cyrus of Persia seiz'd the Em-" pire.

Mochus, or Moschus.

Mochus a Phanician, which wrote the History of his Country, was much elder than Menander. Strabo Lib. 16. cites one Moscus of Sidon, as the Author of the Notion of Atoms, and believes that he lived before the Trojan War: 'tis uncertain whe-after ther our Historian and this Person are the same; Jupi however it is, Josephus cites one Mochus in the 4th same Chap. of the 1st. Book of his Antiquities: and Athericon næus in his Third Book makes Cynulcus say to Ulpian T of Tyre: According to those who have written the prophenician History, Suniathon (perhaps he would was fay Sanchoniathon) and Mochus, his fellow Citizens, cord Mochus, or Moschus, are the same, and Moschus Antig seems to be the Phænician Name Mosche, or Mose, Tras which is the same with Moses. But yet Moschus is right really a different Name from Moschus and Traing of the same states. really a different Name from Moses, and Tatian or lo mentions him with two other Phanician Authors, the which

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which are Theodotus and Hypsicrates. There were, ays he, among st the Phænicians three Authors, Theootus, Hypsicrates, and Mochus, whose Books were ranslated into Greek by Chatus or Acytus, who also ccurately wrote the Lives of the Philosophers. "In these Histories is recorded in what King's Reign Europa was Ravish'd, and Menelaus came into Phanicia. They mention King Hiram who gave his Daughter in Marriage to Solomon, King of the Fews, and which furnish'd him with a great quantity of Wood for the building of the Temple. But the Age in which Hiram liv'd is not far distant from that of the Trojan War; and Solomon who was contemporary to him, lived feveral Ages after Moles.

We must not forget Histiaus, or Estiaus of Mile- Histiaus. us, who also compos'd a Historyof | Phanicia, which | N.B. The fosephus mentions in the same place, and joyning Original im to Mochus, of whom we have already spoken, gypt; but nd Hierome the Egyptian, who also wrote the Hi-it must be tory of the Phanicians; he in the following Chap-a mistake, tory ter quotes a Passage out of this Author concerning for our Authe Estiaus saith of the place call'd Sennaar in Babylon. the Phoethat Tis said that the Priests which surviv'd this Dis-nician Hiwhen the taking the Holy Things Consecrated to sorians, of
me; fupiter Engelius came to Sennaar in Babylon. This was one,
ath ame Passage is also cited by Eusebius in his Chro-Vid. Vossia a

de History de Hiftor

the-nicon. pian Th This Hierom the Egyptian, Or Hieronymus Phanix, the or Agyptius, mention'd in the foregoing passage, ould was Governour of Syria under King Antiochus, acens cording to the Greek Text of Josephus; or under sebus Antigonus, according to Ruffinus and Gelenius, his Mose, Translators: Which seems the more probable to be es is right, because Lucian in his Treatise De Longævis, stian or long Livers, saith, that the One Ey'd Antigonus, nors, the Son of Philip King of Macedon, being engag'd

in Phrygia against Seleucus and Lysimachus, died of the Wounds which he received in the Battle, Aged 81 Years, as Hierome who was in his Army reports. Lysimachus, according to the same Author, was 80 Years Old when he was kill'd, sixteen Years after the Death of Antigonus; and if we may believe Lucian, our Hierome when he dy'd was Aged 104 Years. Tertullian in his Apologetick joins him to Manethos and Berosus: Ptolomy the Mendesian calls him a Phænician, and King of Tyre, perhaps confounding him very improperly with Hiram; which allow'd him room to make him a Phænician.

SECT. VIII.

Of the Antient Fabulous History of the Greeks, extracted from Apollodorus.

TARRO, as we have already hinted, divided the whole Series of Time into Three Ages. The first, from the Beginning of the World to the Deluge which happen'd in the Reign of Ogyges, which is a Space of Time wholly unknown. second, from the time of Inachus to that of the first Olympiad, which is call'd the Fabulous Age, because its History is intermix'd with Fables; and the last, that since the first Olympiad, which is the Historical time. Diodorus the Sicilian extends the Fabulous Age no farther than the Trojan War; and indeed from that Time things began to clear up, and Truth might more eafily be discover'd: but all that preceded that Ara is so interwoven with Fables, that 'tis very difficult to distinguish what is true, from what is not fo.

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Apollodorus, an Athenian Grammarian, the Son of Asclepiades, and Pupil of Aristarchus and the Philosopher Panætius, who lived in the Reign of Ptolemæus Evergetes, collected this fabulous History in a Book entituled the Bibliotheque of the Gods. The Abridgment of which, reduced into three Books, we have yet extant; but the whole Work was much larger, and divided into a greater number of Books; for Macrobius cites the 14th, Hermolaus the 16th. and Photius informs us that Sopater the Sophist treating of the same Subject copied feveral felect Passages out of this Work, from the first to the twenty fourth Book. And the very Style of those Books, which are now extant under the Name of Apollodorus, plainly shews that they are only a Summary of his Work.

This Bibliotheque, in Scaliger's Opinion, abounds which good Sense, is elegant, and fabulous, treating not on the Names of the Men, but of the Facts ascrib'd to them. For the Fable is founded on historical Truth, and the Persons are such as have existed, tho' the Acts attributed to them are false, exaggerated or disguised. The same Author saith that we may extract from Apollodorus a much more certain and truer Chronology, than from the Rhapsodies of Beroaldus: and Vossius believes that tis not very difficult to draw a History from it, by separating the fabulous Stories from the real Events. and Wherefore let us at least cast an Eye on the Chrothe nology of the whole Work, as drawn up by Mr. le the Fevre.

We have no account of any thing in Greece beand fore the time of Inachus, who was elder than Juall piter and the other Princes which were called Gods, Fa- that is Dynastes. He founded the Kindgom of the is Argians in Abraham's time: His Name discovers his being a Stranger; for Inachus, Anach, or Enach are the same Name, from whence comes Avaz in

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Greek, which signifies the Gods. Deucalion's Deluge was 350 Years posterior to Inachus, happening in Greece towards the middle of Moses's time. The History, or rather the Fable of the Giants (I speak of those which were in Greece, and of which the Poets wrote) is of a later Date than Inachus. Whence it follows that Apollodorus's History comprehends 650 Years; for Inachus began to reign in the Year of the World 2090, and 1858 Years before Jesus Christ: And Apollodorus's History comes down to Theseus Prince of Athens, where it at present ends, tho' it was formerly larger. The Children of Theseus went to the Siege of Troy, as Home and the Antients testify. That Siege happen'd in the Year of the World 2765, and 1233 before Jesus Prince of Athens, where it are constant the Year of the World 2765, and 1233 before Jesus Prince of Athens and 1233 before Jesus Prince of Prin

Tus Christ.

We shall at present recite whatever is historical in Apollodorus's Bibliotheque, remarking or retrenching all that is manifestly fabulous. Calus was the first who had the Empire of the World: he married the Earth, by whom he had Children which were nam'd Centimani, or Hundred-hands, Briareus, Gyges, and Caeus, and were of a larger Stature, and stronger than other Men. He had by her the Cyclopes, Harpies, Sterope, and Brontes: These Calus caus'd to be bound, and thrown into Tartarus, or Hell; that is, cast them into Prison. He had besides by his Wife, the Titans, which were Oceanus, Caus, Hyperion, Japetus, and Saturn, which was the youngest of all; not to mention his Daughters Tethys, Rhea, Themis, Mnemosyne, Phabe, Dione, and Thea. Calus's Wife enrag'd at his destroying the Cyclopes, fet up the Titans against him, who attacking their Father, drove him out of the Kingdom, deliver'd their Brethren the Cyclopes, and placed Saturn on the Throne. He imprison'd the Titans, married his Sifter Rhea, and for fear his Children should dethrone him, pusuant to an Oracle, luge

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racle, he devour'd them as fast as they came into the World; that is, either expos'd them to be kill'd by Hunger, the Injuries of the Weather, devour'd by wild Beafts, or hid them; Vesta, Ceres, Juno, Pluto, and Neptune were thus treated. After which Rhea resolving to save some of her Children, when big with Jupiter, fled to Crete, where she was deliver'd of him in the Dictean Cave, and entrusted the Nursing of him to the Curetes, and Adrastea and Ida two Women of that Country. The Curetes guarded him by their Arms. Jupiter being grown up. married Thetis the Daughter of Oceanus, who found Saturn's Children; with whose Affistance he made War against his Father and the Titans, and van-After this Victory, the three Broquilh'd them. thers divided the Empire betwixt them: Jupiter had the High Places, Neptune the Sea, and Pluto the Low Places; (which perhaps we ought to understand to be Heaven, the Sea, and Hell.) The Titans had several Sons and Daughters; amongst which Japetus had by Asia the Daughter of Oceanus, Atlas, Prometheus, and some others. As for Jupiter, he married his Sifter Juno, and convers'd with feveral other Women, by which he had a great many Children: As by Themis the Daughter of Calus, Irene, Eumone, Dice; and Clotho, Lachesis, and Atropos, which are call'd the Destinies; by Dione, Venus; by Eurynome the Daughter of Oceanus, Aglaia, Euphrosyne, and Thalia, the three Graces; by Styge, Proserpina; by Mnemosyne, the nine Muses, Calliope, Clio, Melpomene, Euterpe, Erato, Therpsychore, Urania, Thalia, and Polyhymnia. Linus and Orpheus, were the Sons of Calliope and Oeagrus; the first was kill'd by Hercules, and the latter was an excellent Musician, which being cut in pieces by the Menades, was interr'd near Pieria. Clio falling paffionately in love with Pierius the Son of Magnes, had a Son by him nam'd Hyacinthus, with whom

whom Thamyris, the Son of Philammon and Argiope. was in love to Distraction. Hyacinthus was kill'd by Apollo, and Thamyris blinded by the Muses. Fu-, no had a Son nam'd Vulcan, but who was his Father is uncertain; Jupiter drove him into the Isle of Lemnos. He had a Daughter nam'd Pallas by Theris, and by Latona two Children, Diana and Apollo: The latter kill'd the Serpent Python, as he did also Pityus the Son of Jupiter by Elara the Daughter of Orchomenus, and Marsyas the Son of Olympus. Diana kill'd at Delphi, Orion the Son of Neptune and Euryale. Neptune married Amphitrite the Daughter of Oceanus; and Pluto stole Proserpina the Daughter of Ceres. The Giants War now follow'd, and Jupiter affisted by Hercules and the Titans exterminated them; and purfued Typhon, the most formidable of them to the farthest part of Syria, whither he was fled; he led him fighting as far as Cilicia, but Jupiter having receiv'd a fresh Reinforcement, drove him to the Mountain Nyla; he then escaped into Thrace, but Jupiter follow'd him, and beat him near Mount Hamus. Giant then fled into Sicily, where Jupiter completely conquer'd him: Whence comes the Fable that he cover'd Typhon with Mount Etna, and when its Fires iffue out, they are thrown out by him.

'Tis said that Prometheus having stollen Fire, form'd Men out of the Water and Earth. It is difficult to guess what this signifies; probably he taught savage helpless Men to civilize themselves, and form free Republicks. However it was, his Enterprize proved very fatal to him; for he was bound to Mount Caucasus (that is to say, shut up in Prison at that place) and long remain'd there gnaw'd with Grief (that was the Eagle which daily fed on his Liver in the Fable) till he was deliver'd by Hercules. Deucalion the Son of Prometheus

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having conquer'd the Country about Phthia, married Pyrrha the Daughter of Epimetheus and Pandora. At that time Greece was drown'd by a Deluge, and all the Country was cover'd with Water, except the Mountains of Theffaly: Deucalion being shipp'd in a Bark was nine Days on the Water, and landed Almost all the Inhabitants of Greece on Parnassus. perished by this Deluge, except those which escap'd to the Mountains; and Deucalion and Pyrrha repeopled the Country. Hellen and Amphiction were Deucalion's Sons: The last of them reign'd in Attica with Cranaus. Hellen gave his Name to those which were afterwards call'd Hellenians, or Hellenes, or Greeks; he had Children by Orfers, which parted Greece amongst them. Xuthus had the Peloponnesus, and, by his Wife Creusa the Daughter of Ericheus, he had Achaus and Ion, who atterwards entail'd their Name on the Achaens and Ionians. Dorus having seized a Country situate North of the Peloponnesus, call'd the Inhabitants from his own Name Dores or Dorians. Lolus his third Son govern'd the People near Theffaly, which from his Name were call'd Aolians. He marying Enarete the Daughter of Deimachus, had by her leven Sons, viz. Critheus; Sisyphus, Athamas, Salmoneus, Deion, Magnes, and Perieres; and five Daughters, viz. Canache, Halcione, Pifidice, Calyce, and Perimede. By which last Achelous had Hippodamas and Orestes; and Myrmedon by Pisidice had Antiphon and Action: Halcyone married Ceix, Jupiter's Son; Canache had several Children by Neptune, who had also, by Ephidemia the Daughter of Priapus, Othus and Ephialtes, which were call'd the Aloida. Iphimedia was the Wife of Aloeus the Son of Neptune and Canache. These Aloida became so potent, that the eldest ask'd Juno in Marriage, and the other Diana. They imprison'd Mars, who Mercury deliver'd by stealth; but Diana set them on fighting

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one against the other. Endymion the Son of Calyce and Æthilus, having oblig'd the Æolians to quit Theffaly, fettled them in Elis. Atolus the Son of Endymion by either Nais or Ipbianassa, having kill'd Apis the Son of Phoroneus, and shelter'd himself amongst the Curetes, where killing those who receiv'd and protected him, the Sons of Phthia and Apollo, he call'd the Country Atolia. To him by Pronoe the Daughter of Phorbus, were born Pleuron and Calydon, who bestowd their Names on two Cities in Atolia. Plearon marrying Xantippe the Daughter of Dorus, had by her Agenor, two Daughters, Sterope and Stratonice, and a second Son named Leophon. Calydon by Lolia the Daughter of Amitbaon had Epicaste and Protogemia; of whom and Mars was born Oxylus. Agenor the Son of Pleuron married Epicaste the Daughter of Calydon, by whom he had Parthaone and Demonice; which last had by Mars, Evenus, Molus, Pylus, and Thestius. Evenus had a Daughter named Margessa, which Apollo ask'd in Marriage, but Idas the Son of Aphareus stole her: Evenus pursued him to the River Lycormas, and not being able to overtake him, threw himself into that River, which afterwards bore his Name. But Apollo meeting with Idas in his Passage to Messina, retook Marpessa, who being left to her choice by Jupiter, preferr'd Idas before Apollo. Thestius had several Children by Eurythemis the Daughter of Cleobea, which were, two Daughters, Althea and Hypermnestra, and four Sons, Iphicles, Evippus, Plexippus, and Eurypylus. The Children of Parthaon and Euryte, the Daughter of Hippodamas, were Oeneus, Agrius, Alcathous, Melas, and Leucopeus, beside one Daughter nam'd Sterope, who is faid to have had the Sirens by Achelous. Oeneus who commanded at Calydon, is reported to have first had the Art of Planting Vines from Dionysius or Bacchus. He married Althan the Daughter of Theftius,

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Thestius, by whom he had Oxeus or Toxeus whom he kill'd: After him he had Thyreus and Clymenus, and Gorge a Daughter, who married Andramon, besides Deianira, which others say was the Daughter of Baechus by the same Althea. She being very dextrous in driving of Chariots, apply'd her felf to the exercise of the Art of War; and to obtain her for his Wife, Hercules fought Achelous. Althan had also Meleager by Oeneus. This Meleager was a very ftrong Man, and the following Story is told of his Death: Oeneus having offer'd the First-fruits of his Crop to all the Gods (that is, the neighbouring Kings) except Diana, she enrag'd at the Slight, fent a great Boar to hinder his cultivating an fowing his Lands, and devour both Men and Cattle upon them: (by this Boar is probably meant a Troop of Soldiers which ravag'd the Country.) Meleager to rid himself of this ravenous Beaft, invited all the valliant Men of that time, and as a Reward for him that should kill this rapacious Devourer, he promis'd his Skin (that is, the Spoils of the Enemies.) Those which met to hunt this wild Boar, were Meleager the Son of Oeneus, Dryas the Son of Mars, both Calydonians; Idas and Lynceus the Sons of Aphareus, Messenians; the Brothers Caftor and Pollux, the Sons of Jupiter and Leda, Lacedæmonians; Thefeus the Son of Egeus, an Athenian; Admetus the Son of Pheres of Pheræ; Ancaus and Cepheus the Sons of Lycurgus, of Arcadia; Jason the Son of Ason from Iolcos; Ipbicles the Son of Amphitryon, a Theban; Pirithous the Son of Ixion, a Larissean; Peleus Son of Lacus of Phthia; Telamon Son of Lacus, of Salamis; Eurytion Son of Actor, of Phthia; Atalanta Daughter of Schaneus, of Arcadia; Amphiarans Son of Oricleus, an Argive; together with the Sons of Thestius. When these Warriors were assembled, Oeneus hospitably receiv'd and treated them for nine Days; and on the tenth

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tenth they went in pursuit of the wild Boar (or their Enemies) but thought it an Affront to their Characters to admit a young Woman one of their Company; but Meleager paffionately in love with Atalanta, persuaded them to let her accompany them. When these Heroes had surrounded their Game, Neus and Anceus were mortally wounded by the Beaft, and Peleus unfortunately and without Design run aDart into Eurytion. Atalanta was the first which hit the Boar on his Back with an Arrow; (perhaps by this is meant that she beat the Rear of the Enemy.) After her Amphiaraus wounded him in the Eye; and at last Meleager running him thro' the Flank kill'd him, and then flaying him, gave the Skin to Atalanta. Upon which the Sons of Theftius, refenting it as an Indignity that a Woman should be preferr'd to Men, took from Atalanta the Skin which Meleager had bestow'd on her, urging that if Meleager would not have it, then it belong'd to them by right of proximity of Blood. Meleager enrag'd, kill'd them, and reftor'd the Boar's Skin to the Lady: But Althea resolving to revenge the Death of her Brothers, procur'd that of Meleager. Other Authors fay, that the Sons of Theftius maintaining that it was Iphicles which gave the Boar the first Wound, thereby rais'd a War betwixt the Curetes and Caledonians ; that Meleager acting on the defensive, killed some of the Sons of Thestins; and that the Enemies approaching the Town, he was forced, notwithstanding the Entreaties of his Mother Althea, to make a Sally, in which he kill'd the rest of Thestius's Sons, and fell himself in the Engagement. After his Death Althea and Cleopatra hang'd themselves; and after the Death of the former, Oeneus married Peribas the Daughter of Hipponous, by whom he had Tydens, who kill'd Alcathous his Father's Brother, for which he was banish'd his Country:

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try; he retir'd to the Argives, married Deipyle the Daughter of their King Adrastus, by whom he had Diomedes. Tydeus accompanying Adrastus to the Theban War, was mortally wounded by Menalippus. The Sons of Agrius seiz'd the Kingdom of Oeneus their Unkle, clapt him in Prison, treated him very ill, and gave his Territories to their Father. But Diomedes returning fecretly from Argos, flew all the Sons of Agrius except Onchestus and Thersippus, which escap'd into the Peloponnesus; and Oeneus being too old, Diomedes gave the Kingdom to Andramon, who had married Oeneus's Daughter, and carried the old King along with him into the Peloponnesus; but the Sons of Agrius which were there, lying in Ambuscade in Arcadia near the Vesta of Telephus, kill'd the poor old Oeneus. Diomedes transporting his Corps into the Country of Argos, buried it in a City call'd from his Name Oenoe. Diomedes having married Ægialæa the Daughter of Adrastus, or according to others of Agiataus, is reported to have warr'd against Thebes and Troy. As for the rest of the Lolian Race, Athamas the Prince or petty King of Baotia, one of the Sons of Lolus, had by Nephele a Son nam'd Phrixus, and a Daughter call'd Helle; his Wife Nephele dying, he married Ino, by whom he had Learchus and Meli-Athamas refolv'd, pursuant to the appointment of the Oracle of Delphi, to facrifice his Son Phrixus, to deliver his Country from Famine; but Phrixus escap'd with his Sister Helle on a Ram with a Golden Fleece (which doubtless was a Ship which bore that Name.) When they were come to the Streight betwixt Sigeum and the Chersonnesus, Helle fell into the Sea, and by being drown'd there gave her Name to the Hellespont. Phrixus went to Colchos, where then reign'd Æeres the Son of the Sun and Perseis, Sister to Circe and Pasiphae Wife of Letes hospitably receiv'd Phrixus, and gave

gave him in Marriage his Daughter Chalciope. Phrixus sacrific'd the Ram to Jupiter, and gave the Skin to his Father-in-law Setes, (that is, he burnt the Veffel, and presented his Father-in-law with the Riches which he brought with him.) Letes fasten'd this rich Fleece to a Tree in the Grove of Mars, that is, he plac'd this Treasure in some Citadel.) Phrixus had by Chalciope four Sons, viz. Argus, Melanes or Melas, Phrontis, and Cytorus. Athamas running mad, kill'd his Son Learchus, and his Wife Ino threw her felf into the Sea with her Son Melicerta. Athamas after this driven from Baotia, settled in the Country to which he gave the Name of Athamantia, and married Themiste the Daughter of Hypseus, by whom he had Leucon, Erythroe, Schaneus, and Ptous. Sisyphus another Son of Lolus having built Epbyra, (afterwards call'd Corintb) married Merope the Daughter of Atlas, by whom he had Glaucus, who by Eurimede had Belleropbon, who kill'd the Ignivomous Chimara. Deion King of Phocis espous'd Diomede Daughter of Xuthus, which Conjunction produc'd one Daughter nam'd Asteropea, and four Sons, viz. Anetus, Actor, Philacus, and Cephalus. The last of these married Proeris the Daughter of Erictheus. Perieres the Son of Lolus, or according to others, of Synortas which was the Son of Amycles, having possess himself of Messena, married Gorgophone the Daughter of Perseus. Magnes another Son of Folus married the Nymph Nais, by whom he had Polydectes and Dictys, both which settled in the Isle of Seriphus. Salmoneus lived first in Thessaly, and thence returning to Elis, he built a City, which was destroy'd, and its Builder struck dead with Thunder by Jupiter for his Impiery. Tyro the Daughter of Salmoneus and Alcidice, was bred up by Cretheus her Father's Brother, and falling passionately in Love with the Enipeus, had two Children by Neptune, who transforming himfelt him Chi dro Gro

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himself into the shape of that River, violated her Chaftity on its Banks. These two Children being dropt, like other Bastards, were found by several Grooms; and the one named Pelias, and the other Neleus. When they came to be of Age, and had learn'd who was their Mother, they kill'd their Foster-Mother; and Neleus driven out of his Country by his Brother, fled to that of the Meffenians, and there built Pylus; he married Chloris, the Daughter of Amphion, by whom he had feveral Children: but Neftor, who was bred amongst the Gerenians, was the only Surviver amongst them. He had by Anaxibia the Daughter of Cratieus, two Daughters, Pisidice and Polycaste; and seven Sons, viz. Perfeus, Stratichus, Aretus, Echephron, Pififtratus, Antilochus and Thrasymedes. Pelias liv'd in Thessaly, and married Anaxibia Daughter of Bias, or according to other Writers, Philomache, the Daughter of Amphion; he had one Son named Acastus, and four Daughters, viz. Pisidice, Pelopea, Hippothoe and Alceftis. Cretheus or Creteus having built folcos, married Tyro the Daughter of Salmoneus, by whom he had Asson, Amythaon, and Pheres. Amythaon living at Pylus, married Idomene, Daughter of Pheres, by whom he had Bias and Melampus. Bias made Love to Pero, Daughter of Neleus: but her Fatherwould not confent on any other Condition than that he should bring to him the Oxen of Phylacas, which were kept in a City by a Dog which no Mortal durst venture to engage. Bias by the Subtlety of his Brother Melampus got them into his Hands, and married Pero, with whom he liv'd fome time at Messenia, and afterwards went to Argos, where Melampus had part of that Kingdom. Talaus the Son of Bias and Pero, had by Lysimache Daughter of Abas, Son of Melampus; Adrastus, Parthenopæus, Pronax, Mecistaus, Aristomachus, and a Daughter named Eripbyle, who married Amphiaraus, Proma-Chus.

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chus, alias Pronachus, Son of Parthenopeus in conjunction with the Epigoni made War with the Thebans. Euryalus Son of Mecistaus went to the Trojan War; and to Pronax was born Lycurgus. But Adrastus had by Amphithea, Daughter of Pronau, three Daughters; Argia, Deipyle and Agialea; and two Sons, Ægialeus and Cyanippus. Phereus Son of Cretheus, which built the City of Phere in Thessaly, was Father to Admetus and Lycurgus; the latter of which lived near Nemea, and having married Eurydice, or as other Authors will have it, Amphithea, had Opheltes, firnam'd Archemorus. Admetus King of Phera, married Alcestis, Daughter of Pelias, who offer'd to die for her Husband. Fason the Son of A-Son of Cyretheus; and Polymeda, Daughter of Autolycus, lived at Folcos; where Pelias reign'd after Cretheus, and sent Jason to the Conquest of the Golden Fleece, which was hung on a Tree and strongly guarded at the Grove of Mars, at Colchos. Jason employ'd Argo a Ship-wright to build him a Galley with Fifty Oars, and engaged in this Expedition all the greatest Heroes of Greece, whose Names were: Typhys the Son of Hagnius, to whom was entrusted the Conduct of the Vessel; (or rather the Fleet) Orpheus the Son of Oeager; Zetes and Calais the Sons of Boreas; Castor and Pollux, Sons of Jupiter; Telamon and Peleus, the Sons of Aacus; Hercules Son of Jupiter; Theseus Son of Ageus; Idas and Lynceus Sons of Aphareus; Amphiaraus Son of Oicles; Coronus Son of Caneus. Palamon Son of Vulcan, or Atolus, as Cepheus Was of Afeus; Laertes Apollodo- of Arcefus, and Autolycus of Mercury; Atalanta Daughter of Scheneus; Menætius the Son of Actor; Actor the Son of Hippalus; Admetus the Son of Pheres; Acastus the Son of Pelias; Eurytus the Son of our Author * Merane; Meleager the Son of Oeneus; Ancaus the or his Cor-Son of Lycurgus; Euphemus Son of Neptune; Paas rettor seem Son of Thaumachus; Butes Son of Teleon; Phanus and Stapbylus Sons of Diony sus Erginus; Son of Neptune; Peri-

In Commelin's Edition of rus 'ris epuis, i.e. Mercury, wherefore Asken.

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Periclymenus Son of Neleus; Augeas Son of Helius (or the Sun); Iphyclus Son of Thestius; Argus Son of Phrixus; Euryalus Son of Mecisteus; Peneleus Son of Hippalmus; Leitus Son of Alector; Iritus Son of Naubolus; Ascalaphus and Almenus Sons of Mars; Afterius Son of Cometa; Polyphemus Son of Elates. These Valiant Warriours under the Conduct of Jason landed at the Isle of Lemnos, which was then govern'd by Hypsipyles Daughter of Thoas, and inhabited folely by Women, who had kill'd all their Husbands. The Argonauts, charm'd with this favourable Opportunity, without control enjoy'd these Women. Hypsipyle had by Fason, Evenus and Nebrophonus. From Lemnos they went to the Territories of the Dolionces, whose King Cyzichus then was: That Prince gave them a very favourable Reception. Parting from this Country in the Night, they were by the Wind driven back thither without knowing where they were; and the Dolionces taking them for the Pelasgians, their Enemies, they fell into a Bloody Engagement without knowing each other; and the Argonauts kill'd several of them, amongst which was King Cyzicus: But Day-light discovering their Mistake, they were extremely afflicted at it, and magnificently interr'd that Prince. From thence they made to Mysia, where they left Hercules and Polyphemus, strayed from the Shoar, and running after Young Hylas the Son of Theiodamas, and Hercules's Ganymede, who was stole by the Nymphs, (that is, the Young Girls of that Country) Polyphemus stay'd there, and built the City of Cius, of which he became King. Hercules return'd to Argos, and according to Herodotus, before his Keturn, he ferv'd Omphale: But Pherecydes fays, that he was left at Apheta, a Town of Thessaly; and Demaretes averrs that he went thro' with them to Colchos; and Dionysius makes him Capt. of the Argonauts. From Mysia they went into the Country of the Bebrycos, where then reign'd Amycus, the Son of Neptune

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Neptune and Bithynis; This Amycus, challeng'd the Argonauts to a Wrestling Match; and Pollux accepting his Challenge, kill'd him. Upon which the Bebryces fell upon him: but the Argonauts falling to their Arms, put them to flight. thence they went to Salmydessus, a City of Thrace, where resided Phineus, the Diviner, which some will have to be the Son of Agenor, and others of Neptune; who was blinded and tormented by the Harpies; which were winged Women which forcibly stole away the greatest part of what was lerv'd up to his Table, and spoil'd the rest; (these were probably Pirates which carried off the most valuable Riches of the Country, and destroy'd the rest) Phineus promis'd the Argonauts to foretel what should happen to them, on condition they would deliver him from the Harpies. They then immediately fet out a Table with Victuals (that is, they laid some fort of a Bair for them to steal). Harpies coming to seize the Edibles (or Booty) Zetes and Calais, the Sons of Boreas, who had also Wings, (that is who commanded two light Veffels), flew after these Harpies and pursued them to the Peloponnesus, where one of them was drowned in the River Tigries, which was afterwards thence called Harpys. But some call it Nicothoe, and others, Hellopis. The Name of the other, as some will have it, was Ocypete, according to others, Ocythoe, but Hefiod calls her Ocypode. She flying by the Propontis, came to the Islands call'd the Echinades, now nam'd the Strophades, from her altering her Course when she came thither; and being landed, she fell down tir'd and breathless, together with her Pursuer, (This relation plainly shews that both of them were on Board Ships, which the Poets metamorphos'd into Wings). Apollonius in his Argonautics, faith that the Harpyes were pursu'd by the Sons of Boreas to

the Islands called the Strophades, and that they escap'd unhurt, on taking an Oath that they would no more torment poor Phineus: Who now freed from this Terror, taught the Argonauts the Course they ought to steer, warn'd them of the Risques they were to run amongst the Rocks Symplegades, and gave them a Dove, (that is, some good Pilot to conduct them thro' those Rocks). From thence the Argonauts arriv'd at the Country of the Mariandini, where they were well receiv'd by King Lyous. Here Idmon, the Diviner, was kill'd by a Boar, and Tiphys died; and Ancaus undertook the Conduct of the Vessel in his place. The Argonauts then passing by Thermodon and Caucasus, arriv'd at the Phasis, a River in Colchis. The Vessel being gotten into the Port, Fason went to Letes, acquainted him with the Order he had receiv'd from Pelias, & exhorted him to deliver the Golden Fleece: Which that King promis'd, on condition that he could himself alone yoak two Oxen of an immense Grandure, which had brazen Feet, and cast Fire out of their Mouths, and after that low the remainder of the Dragon's Teeth, left by Cadmus, when he sow'd the other part at Thebes. fason found means to accomplish both, being instructed by Medea, the Daughter of Letes, by Idya the Daughter of Oceanus; who promis'd him the Golden Fleece, if he would marry and carry her into Greece: Æetes very far from keeping his Word with Fason, according to Agreement, after he had perform'd what he defir'd, intended to kill the Argonauts, and burn their Gally; but Medea having prevented her Father's Designs, in the Night time, led Jason to the place where the Golden Fleece was, and cast the Dragon which guarded it into a profound fleep, (that is, she gain'd the Guards to her fide;) and having feiz'd it, went with Fason aboard the Ship Argos, which made to Sea with the utmost expedition, carrying

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with her Absyrtus her Brother. Letes put to Sea in pursuit of her; but Medea cutting her Brother in pieces, threw all his Members one after another into the Sea; and her Father stopping to take them up, gave over the pursuit of the Argonauts, and buried the mangled Morfels of his Son in the place afterwards call'd Tomis. He fent several Persons once more in pursuit of the Argonauts. Who for the Death of Absyrtus, were driven from their right Course, and by the Storm were blown along the Libyan Coasts, from whence they rowed towards that of Gallia near Sardinia; from thence coafting along Hetruria, they came to Aaa, where the Murther of Absyrtus was expiated by Circe. Then being preferv'd by Orphens against the Syrens Songs, they pass'd Sicily betwixt Scylla and Charybdis, and landed on the Isle of Corcyra, inhabited by the Pheaci, over whom reign'd Alcinous. The Colchici which Aere's fent after the Argonauts, never finding them, lettled, lome of them on the Mountains of the Pheaci, the other on the Islands called Ab-Greides; Some of the former at last found the Argonauts Gally at Corcyra, and demanded Medea of Alcinous. That Prince answer'd that he could not deliver her to them if she was the Wife of Fason, to whom Arete Alcinous's Wife immediately marry'd her, to prevent her Husbands being forc'd to furrender. The Argonauts departing from Corcyra, were attack'd by a violent Storm, and difcerning a Port, put into it, and landed on an Island which they called Anaphe. From thence they made Sail towards the Isle of Crete, where Talus endeavour'd to prevent their Landing by throwing of Stones, but was kill'd by an Arrow, and they went on Shoar, but did not venture to flay above one Night there. From thence they went to take in fresh Water at Agina, and passing along by Eubea and Locris, they arriv'd at Folcos four Months after the

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the beginning of their Expedition. Pelias in the mean time despairing of their Return, resolv'd to kill Afon, who voluntarily put an end to his own Life, by drinking the Blood of a Bull: Falon's Mother hang'd her felf, leaving behind her a young Male Child, which Pelias immediately put Jason now return'd with the Golden Fleece, deliver'd it to Pelias; and deferring his Revenge till a more proper Opportunity, fail'd to the Istbmus, with a select number of Valiant Men, charging Medea to rid him of Pelias. Which she accordingly did by perswading his Daughters to cut him in pieces. Acastus his Son, after having paid his last Duties to his Father in his Obsequies, drove Fason and Medea from Folcos: they then return'd to Corinib, where they liv'd very happily together for the space of Ten Years; after which Creon King of Corinth married his Daughter Glauce to Fason, who divorc'd Medea, to revenge which, the Poyson'd his new Wife, together with her Father Creon; and kill'dher own Children by Fajon, elcap'd in a Chariot drawn by flying Dragons (or rather in a Ship so call'd) to Athens, and there marned Legeus, by whom he had a Son nam'd Medus. Afterwards attempting the Life of Thefeus, she and her Son were banish'd Athens. The latter possess'd (a) our Author or himself of a great Empire amongst the Barbarians, the Correc-(which deriving its Name from his own was call'd for it again Media) and died in his War with the Indians. Medea here midethron'd by his Brother Perfore the reflect his Wife of dethron'd by his Brother Perseus, the restor'd him to Oceanus his Kingdom.

The Epitomizer of Apollodorus, after having in to Apollodorus was the first Book recited the Genealogy and History Toxio, of the Descendants of Deucalion, undertakes in the that is Tesecond to treat of the Posterity of Inachus. He thys, or was the Son of Oceanus and Thetis, (a) and his Tethyos, Name devolv'd on a River in the Kingdom of vid Apol.

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Argos, Principio.

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Argos, or Argia. He had by Melissa Daughter of Oceanus, Phoroneus, and Agialeus; the last of which dying without Issue, yet left his Name fix-(b) Ægied on the Country of Agialeia (b). Phoroneus having allia; afnow master'd the whole Peninsula, afterwards terwards called Peloponnesus, nam'd it Apia (c). He fell by call'd the Pelopon- the Conspiracy of Thelxion and Telchin, leaving no nesus, now Issue behind him. But Jupiter had by Niobe (c) (c) Pelo- Argus, who according to the Testimony of Acuponnesus filaus, was call'd Pelasgus, as was Peloponnesus from was so cal him Pelasgia. Hesiod will have Pelasgus to be of led from A- this Country. But be it as it will, Argus fucceedof Phoro- ing Phoroneus, in the Kingdom of Peloponnesus, gave neus, by Lawit the Name of Argos, and had by his Wife Evarine, odice, who Daughter of Strymon and Neara, Jasus, Piranthm, degenera- Epidaurus, and Criasus: which last succeeded him. ranny, was To Jasus was born Agenor, from whom descended ting to Ty-Murder'd that Argus, which was faid to be all over Eyes, (on by the Con- account of his great Prudence). He was brave, pirators, and to him are ascrib'd a vast many great Exploits, and not Phorone- amongst which were killing the Bull which raus, as our vag'd Arcadia, and a Satyr which continually plagu'd the Arcadians, and stole away their flocks. Author would have Besides which 'tis also reported, that he kill'd Epollodor. chidna, the Daughter of Terra and Tartarus, that he (c) Niobe affaffinated Travellers, and reveng'd the Death of was allo Apis (d) by destroying the Murtherers. Argus by the Daught his Wife Ismene, Daughter of Asopus, had Jajus the ser of Pho Father of Io. Tho' Caftor, who wrote the Hiftowhich ry of these dark and unknown Ages, and several Tragic Writers make Io, the Daughter of Inachus. plainly proves Hefod and Acufilaus, will have her the Daughter of sohat our Suborfays Pirene : But Asclepiades averrs her to be the Daughof Phoro- ter of Arestor, as Pherecydes doth of Inachus, and Cerneus was cops of Argus, and Ismene the Daughter of Asopus. She by bim is faid by the Fable to be transform'd into a Cow meant of by Jupiter, to conceal his Amours with her from Apis. the Jealous Eyes of Juno, who asking her of the (d) vide Thun-Note c.

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the unThunderer, entrufted her to the keeping of Argus; but Jupiter order'd Mercury to steal her away privily. Which he not being able to do, kill'd Argus, and June in Revenge, infected the Court with Madness, hurried on by which, she threw her self into the adjacent Sea. Which from her Name was call'd the Ionian Sea. Io making her way through Myricum, pals'd Mount Hamus, crois'd the Thracian Rosphorus, and arriv'd in Scythia, and the Cymmerian Regions: At last, after a tedious Wandring on the Continent, and Coasting along the European and Afiatick Shoars, she arriv'd in Egypt, where she reaffum'd her Pristine shape of Woman, and was deliver'd of Epaphus on the Banks of the Nile: The Curetes at the instance of Juno hid the Child. Io Travell'd over the greatest part of Syria, to which the was encourag'd by a Report that the (e) Daugh- (e) Apolter of the King of the Byblii was then breeding up lodorus her Son. At last having found Epaphus, she re-faith the turn'd to Egypt. It plainly appears thro' this whole Wife of the Fable that all 10's Wandrings, could mean nothing Ring of the more than the Travels of the Argians by Sea and Land, either to trade, or plant Colonies in feveral Countries; perhaps Io fettled in Egypt, or her Son Epaphus married Memphis, the Daughter of Nilus, and built a City, which bore her Name. He was King of part of Egypt, and had a Daughter named Libya, who imparted her Name to a part of Africa. 'Tis story'd that to Neptune and Libya were Born Agenor and Belus: That Agenor went into Phanicia, where he establish'd the Seat of his Government, and became the Father of a numetary Race. Belus reign'd in Egypt, and Married Anchinoe Daughter of Nilus, by whom he had Agyptus and Danaus, and according to Eurypides, Cepheus, and Phineus. Belus sent Danaus into Libya, and Agyptus to Arabia. The last having conquer'd the Country of the Melampodes, gave it the Name

of Agypt. We are told he had fifty Sons by feveral Wives, and that his Brother Danaus had as many Daughters. These two Brothers contended for the Kingdom, and Danaus being the weakest, firted out a Vessel with fifty Rovers, went on Board it with all his Daughters, and landed first on the Isle of Rhodes, and afterwards at Argos, where Helanor who then reign'd there, gave him his Kingdom. Danaus, now become Master of this Country, call'd the Inhabitants from his own Name Danai, or Danaians. After this the Sons of Agyptus coming to Argos to conclude a Treaty of Peace, ask'd in Marriage all Danaus's Daughters, Their Father firmly bent on Revenge, distributed them among the young Men by Lot. Our Author here recites all the Names of both the Husbands and Wives, as Chance pair'd them, which it not being necessary to transcribe, 'twill be sufficient to tell the Reader that Danaus having given every one of his Daughters a Dagger, commanded them to kill their Husbands the first Night, which they all did, except Hypermnestra, who spar'd her Spouse Lynceus, because he forbore attempting her Virginity; her Father at first loaded her with Chains, but afterwards married her to the same Lynceus, and bestow'd her other Sisters on those who were victorious in the Wreftling Games. Lynceus succeeded Danaus in the Throne of Argos, and had by Hypermnestra a Son nam'd Abas, which married Ocales the Daughter of Mantineus, by whom he had the Twins, Acrisus and Proetus; which contended with each other for the Crown, and are believ'd to be the first Inventers of Shields. Acrisius proving the Conqueror, drove Proetus out of the Kingdom, from whence he fled to Fobate in Lycia, or according to others to Amphianacte, and married her Daughter, which Homer calls Antea, but the Tragic Poets, Schenoboea. Pratus provided with Lycian

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Lycian Forces by his Father-in-Law, return'd to his own Country, and took Tiryntha, which the Cyclopes had walled, and in reward was admitted into that Country; so that Acrifius reign'd in Argos, and Proetus at Tiryntha. Acrisius had by Eurydice the Daughter of Lacedamon, one Daughter, which was Danae; and Proetus by Sthenoboen, three Daughters, viz. Lysippe, Ipbinoe, and Ipbianassa. These three Sifters losing their Senses, wandred about the Country in a diffracted manner. Melampus undertook to cure them, and to that end went in purluit of them: Ipbinoe, the Eldest, died in the Interim, and the two other were reftor'd to their Wits; and Melamous married one of them, as his Brother Byas did the other. ('Tis not very difficult to comprehend, that by this is meant, that thefe Sifters Rebelling ravag'd the Country with Seditious Troops; and that Melampus reducing them, married the one, and gave the other to his Brother.) Some time after, Proetus had a Son named Megapentes. About this time Bellerophon, Son of Glaucus, Son of Sifyphus, having thro' Inadvertency kill'd his Brother, which some call Delias, others Pirene, and others Alcimene, fled to Argos to Proetus. Sthenoboea falling in Love with him, and not being able to periwade him to yield to her Pattion, the accus'd him to her Husband of attempting her Chaftity. Proetus to rid himself of him, sent him to his Father-in-law Jobate, to whom he wrote to put him to Death. That King in order to lend him out of the World, gave him a Commission to kill the Chimara, a Monster thought to be invincible; for according to the Fable, he had a Lion's Head, a Dragon's Tail, a Body like a Goat, cast flames out of its Mouth, destroy'd all the Country about it, and kill'd all the Flocks. ('Tis not easie to determine what the Poets mean by this Monster; whether some place infested by Lions, Serpents,

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Serpents, and wild Goats; or whether it was a Troop of Robbers.) Rellerophon mounted on the wing'd Horse Pegasus, said to have proceeded from Neptune and Medusa, pierc'd the Monster with his Arrow; (that is, by his Horsemen he exterminated what was call'd by the Name of Chimera.) Fobate not content with this Victory, fent him to engage first the Solymi, and afterwards the Amazons. Bellerophon returning victorious from both Fobate set several of the most Couragious Young Men of Lycia in Ambush, commanding them to murther him. But the Hero defended himself so bravely that he kill'd them all. When Fobate admiring his Valour, shew'd him Proetus's Letter, entreated him to stay with him, gave him his Daughter in Marriage, and left him Heir of his Throne. In the Interim Acrisius having consulted the Fate of his Posterity, the Oracle answer'd him, that his Daughter should have a Son which should be his Death; alarm'd by this fear, he shut up his Daughter in a Brazen Cage, or Dungeon (that is fecur'd her by impenetrable Walls) and caus'd her to be very strictly guarded. Proetus yet found a way to enjoy her, according to some; but according to others, Fupiter transform'd into a Golden Shower descended into her Lap; (that is, some unknown Person which by Mony corrupted Danae's Guards; for when the Fathers of some Heroes were uncertain, the Poets never fail'd to suppose some God in his stead). Danae grew big, and was deliver'd of a Son named Perseus; which coming to the knowledge of Acrifius, he enclos'd the Mother and the Child in a Wooden Cheft, and threw them into the Sea: (by which perhaps is meant, that he put them on Board a Ship, and left them to the Mercy of the Winds). They arriv'd at the Isle of Seriphus, where Dictys bred up the Child. Perseus being grown up, Polydectes the Brother of Dictys, King

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King of Seriphus, now grown passionately fond of Danae, and not being able to compass the Enjoyment of her, commanded Perseus to bring him one of the Gorgons Heads. He having discover'd the place where they were, cut of that of Medufa, which as the Fable has it, petrified all those which look'd on it. From thence he went to Ethiopia, deliver'd Andromeda Daughter of Cepbeus, and married her. After which returning to Seriphus, in revenge of the injury done his Mother, he turn'd Polydectes to a Stone, by shewing him Medula's Head, and let Dictys on the Throne. After that he return'd with Danae and Andromeda to Argus to see his Grand-father Acrisius; who dreading the Prediction of the Oracle, quitted Argos, and retir'd to Pelasgia. Some time after, Teutamias King of the Lariffeans, appointing Gymnastick Games after the Death of his Father, invited Perseus thither, who exercifing himself, thro' Inadvertence hit his Grand-father Acrifius with a Quoit on the Heel, of which Blow he died. Perseus asham'd after. this Action, to return to Argos, to succeed his Grand-father, went to Tiryntha to Megapenthe the Son of Proetus, and chang'd Kingdoms with him. So that Megapenthe became King of Argos, and Per-Seus having the Kingdom of Tiryntha, fortified Midea and Mycenæ. This Prince had by Andromeda, before he came into Greece, a Son named Perfes, which he left with Cepbeus, and from him the Persians are faid to have sprung. He had afterwards at Mycenæ, Alcaus, Sthenelus, Helas, Meftor, Electrio, and a Daughter named Gorgophone, who was married to Perieres. Alcaus had by Hipponame the Daughter of Menæceus, Ampbitryon, and a Daughter nam'd A-To Mestor and Lysidice the Daughter of Pelops, was born Hippothoe, who being stole by Neptune, (that is by some Mariner) and carried to the Ille called Echinades, had a Son named Taphius,

who planted at Taphos a Colony of People which he called Teleboæ, because he had led them far distant from their Country. To Tapbius was born Pterelaus, who besides one Daughter which was Comatho, had the fix following Sons; Chromius, Tyrannus, Antiochus, Chersidamas, Mastor and Everes. Electric having married Anaxo, the Daughter of Alcaus, had by her Alcmene, and nine Sons, viz. Stratobates, Gorgophonus, Philonomus, Celaneus, Amphimachus, Lyfinomus, Cherimachus, Anactor and Archelaus, besides a natural Son named Lycimnius, by Midea the Wife of Phrygias. From Schenelus and Nicippe the Daughter of Pelops proceeded Alcinoe and Medufa, and afterwards he had a Son named Eurystebeus, who afterwards reign'd at Mycenia. About this time the Sons of Pterelaus went to Electrio, who reign'd at Mycene in conjunction with Tapbius, to demand Mestor's Kingdom for their Mother's Father; but Electric flighting their Pretentions, they stole his Kine; and the Sons of Electric attempting their Rescue, both them and their Enemies fell in the Fight; so that of all Electrio's Children, Lycimnius then very young, was the only Surviver, as of those of Pterelans not one was left alive, besides Everes, to whom the Care of the Ships was entrusted. Those with them which escap'd having brought off with them Electric's Cows, presented them to Polyxenes, King of the Elei, or Eleans: Amphitryo, redeem'd them of Polyxenes, and brought them to Mycene. In the Interim Electric, relolving to revenge the Death of his Sons, entrufted the Government of his Kingdom and Daughter Alemene to Ampbitryo, exacting of him a Solemn Oath, that he would preferve his Daughter a Virgin till his Return; and went himself to head his Forces against the Teleboæ. Returning he brought with him his Cows, and Amphitryo to stop one that was straying, flung his Club at her, which

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which glancing on her Head betwixt her Horns, hit Electryo and kill'd him. Sthenelus drove Amphitryo out of the whole Argian Territories, thereby rendring himself Master not only of the Kingdom of Mycena, but also of Tiryntha. He recommended Midea to Atreus and Threstes, the Sons of Pelops, whom he invited into his Country. Amphitryo fled with Alemene to Thebes, where the expiatory Rites were perform'd in his behalf by Creon, who beflow'd his Sifter Perimede in Marriage on Licymnius. Alemene now declaring that the would Marry the Man which should revenge the Death of her Brothers, Amphitryo promis'd her to war against the Teleboa; and contracting an Alliance with Cephalus of Thoricus, an Atric City; Panopeus of the Phoceans; Eleus Son of Perseus, of the City of Argos; and Creon from Thebes; He ravag'd the Islands of the Tapbii. But as long as Pterelaus liv'd, he could not take Taphos; but that Prince being dead, by the Contrivance of his Daughter Cometo, who, (if we may believe the Fable) fell in Love with Amphitryo, and cut the Golden Hair which held his Life; Amphitryo now conquer'd these Isles, and having put Cometo to Death, return'd to Thebes with a great Booty, presenting the Islands to Eleus and Cepbalus, who built Cities there, and call'd them by their own Names: but before Amphitryo return'd to Thebes, Jupiter (that is, some unknown Gentleman) affurning this Hero's Shape, lay with Alomene; the had two Children, the one by Jupiter named Hercules, and the other by Amphitryo named Iphicles. Hercules in his Youth gave several proofs of his Valour. 'Tis reported, that being yet in his Cradle he flew two Serpents, which Juno, or Amphitryo had thrown into it to kill him; that when Young, he killed Linus, the Brother of Orpheus, who struck him when he taught him Musick, That at the Age of Eighteen he kill'd a Lyon which de-

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devour'd the Oxen of Amphitryo and Theftius: That he insulted the Embassadors of Erginus King of the to fi Minya, which came to demand the Tribute, which their King had impos'd on the Thebans by way of Bow Iobit fatisfaction for the Death of Clymenus his Predeceshad for, killd in the Games by the Charioteer of Menæcus; and that Erginus coming with his Troops to revenge the Affront offer'd to his Embaffadors, Hercules kill'd him, and defeated the Minya, whom he oblig'd to pay to the Thebans, double the Tribute which they before receiv'd from them, that is, two hundred Oxen annually. Amphitryo was kill'd in this War. Creen to acknowledge his Obligations to Hercules, bestow'd on him in Marriage his Daughter Megara, who brought him three Sons, viz. Therimachus, Creontiades, and Deicoon. fame King married his Second Daughter to Iphiclus, who before had a Son named Folaus, by Automedufa, Daughter of Alcathous. Alemene becoming a Widow by the Death of Amphitryo, married Radamanthus the Son of Jupiter, who lived in Exile at Ocalea a City in Beotia. Hercules run mad, kill'd the Children which he had by Megara, and the two Sons of Iphicilus, after which being banish'd for it, his Crime was expiated by Theftius: he then went to consult the Oracle at Delphi, where he should reside. The Answer was, that he must go to Tiryntha, and obey the Commands of Euryfibens for the space of twelve Years. He was Obes dient to the Orders of the Oracle. Euryftheus propofing to him fuch vast Enterprises as exceeded all' Humane strength, he perform'd them all. were the twelve Labours of Hercules, famous in Fabulous Story, which our Author here describes. After Conquering all the Monsters with which he fought, he return'd, at the Expiration of twelve Years, to Thebes, gave his Wife Megara in Marriage to folaus, intending to marry fole Daughter of Eurytus

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Eurytus King of Oechalia: but that Prince would not confent to the Match, unless he would engage to furpass him and his Children in the drawing the Bow, and overcome them all, at that Exercise. lobitus, the eldest of them, acknowledg'd that he had won her fairly. Some time after Hercules became distracted again, threw Iphitus down from the top of the Walls of Tiryntha, and address'd himfelf to Neleus King of Pilli, to engage him to expiate his Crime, but he would not receive him, From thence he went to Amyelas, where he was expiated by Desphobus. But afterwards struck with a very fevere Disease, as a Punishment for the Death of Iphitus, he went again to Delphi. Pythia giving him no Answer, he threatned to plunder her Temple, and having feiz'd the Tripod, he atrempted the building of another Temple. But Apollo, or rather the Inhabitants of the Country coming to attack him; the Combatants were parted by a Clap of Thunder, which Jupiter darted betwixt them, and at last the Oracle told Hercules, that he would not be rid of his Distemper before he had been three Years a Slave, and paid Eurythus the full price of the Loss he suffered in his Son phitus. Hercules then in Obedience to the Oracle, old himself to Omphale, the Daughter of Dardanus, Queen of the Lydians, to whom her Husband Imolus at his Death left that Kingdom. He continued to do stupendious Acts. 'Tis thought that it was at this time that he went to Colches. Having erv'd his prescrib'd time, he was deliver'd from his Disease, and afterwards brought a Fleet of 18 Gallies against Ilium, of which Laomedon was then King; he took the City, kill'd Laomedon and all his Sons, except Podarces, afterwards call'd Priam, and married Hesione the Daughter of Laomedon to lelamon, one of the first Rank in the City of Troy, who had by her Teucer. Hercules in his Return from Troy, took the Ille of Coos, and kill'd its King Eurypylus.

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rapylus. After having ravag'd that Island, he made War with Augeas, who engag'd to his affiftance Eurytus and Cteatus both Eleans, the Sons of Morione and Actor, Brother to Augens. In this War Hercula falling fick, loft great numbers of his Forces by the Treachery of the Molionides, who laid Am. bushes for them. But not long after he reveng'd it by killing the Molionides which the Eleans fent to the Ifthmian Games, and afterwards leading his Troops to Elis, he kill'd Augens, and his Sons, brought back Phyleus, and gave him that Kingdom. He then let up the Olympick Games. After the taking of Elin he march'd against Pylus, and taking that City, kill'd Neleus and all his Sons, except Neftor, who was brough up amongst the Gerenians; having destroy'd the City, he made War with Lacedamon, in order to punil the Sons of Hippecoon for affifting Neleus, and killing the Sons of Licymnius. Paffing by Arcadia, he took with him Cepbens and his Sons; but having kill'd Hippocoon and his Sons, he gave the City and Kingdom to Tyndarens. Paffing by Tegen, he bego Telephus on Auge the Daughter of Aleus; afterward going to Calydon, he married Deianire, Daughte of Ocheus, and declar'd Warin favour of the Cal donians, against the Thesproti; he took their Cit of Epbyra, of which Phylas was King, by whole Daughter he had Tlepolemus; whilst he was her he fent to Theftius to tell him, that of his sever Sons which he rerain'd by force, he should sen three to Thebes, and the remaining four to Sardina to plant a Colony there. After this, being at a Fea with Oeneus, with a blow of his Fift he kill'd Eunomus Son of Architeles, related to Oenem, as he was present ing the Cup to him to drink. He condemn'd himle pursuant to the Law to Banishment, and went wit Deianira to Trachina. On his way he flew the Cental Neffin near the River Evenus. Being arriv'd at Track he ma he was well receiv'd by Ceya, and defeated the he l Dryopes. He afterwards affifted Agimius King

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the Doriens against the Lapithe, killd Laogoras King of the Dryopes, Amyntor King of the Orchomeni, and Cremus the Son of Mars and Pelopia. In his Return from Trachina, he affembled his Troops at Gechalia, to make War against Eurytus, and with the Affistance of the Arcadians, the Melians, those of Trachina, and the Locri-Epicnemidii, he killed Eurytus, and took his City. Having buried those of his Companions which were kill'd in the Action, viz. Hippalus the Son of Ceyx, Argeas and Melas, the Sons of Licymnius; and plunder'd the City, he carried away Fole Prisoner. From thence putting into Cenaum a Promontory of Eubea, he built an Altar to Jupiter; here Deianira rubb'd over Hercules's Tunick fent him to Sacrifice in, with a Mixture, believing it to be a Philter to charm him to love her, as the Centaur had told her at his Death; but instead of that, it prov'd such a very subtle Poyson, that the Tunick was no sooner hot than Hercules was afflicted with the most intolerable Pains. anira hang'd her self for Grief, and Hercules return'd to Trachina, tortured with this cruel Distemper, and having order'd his Son Hyllus, (the eldeft of those which he had by Deignira,) to marry Jole, he went up to Mount Octa, where placing himfelf on a pile of Wood, Pwas fet Fire to it. Fable fays, that he was taken up to Heaven in a Cloud; that he became Immortal; and that having made his Peace with Juno, he married her Daughter Hebe, by whom he had two Sons. had a much more numerous Issue on Earth; a Fea he had fifty in his Youth, by the fifty Daughters LIBOTHUL of Thestius, the names of which our Author here refent gives us; but we omit them as not material to our purpose. By Omphale Queen of the Lydians, himle nt with he had Agelaus, from whom descended the Race Centan of Crass; by Chalciope the Daughter of Eurypylus, Trachi ted the he had Thessalus; by Epicaste Daughter of Ageus King a he had Thestalus; by Parthenope, Daughter of Stymphalus H 2

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phalus he had Everes; by Auge Daughter of Aleus he had Telephus; by Aftsoche Daughter of Phylas, Tlepolemus; by Aftydamia Daughter of Amyntor, Ctefippus; by Autonoe Daughter of Pereus, Palamon; by Megara Daughter of Creon, Therimachus, Deicoon, Ereontiades, and Deion; by Deianira Daughter of Oeneus, Hyllus, Ctesippus, and Glycilonetes. After the Death of Hercules, his Sons fearing Euryst beus, retired to Ceyx; of whom Euryst beus demanded them, threatning War upon his refusal, they then quitted Trachina, and fled thro Hellas. Euryftheus continued his Pursuit of them, they then retired to Athen; and implored the Protection and Affistance of the Athenians, who not only refus'd to furrender them; but engaged against Eurystheus, whose Sons perish'd in this War, and he himself was kill'd by Hyllus. After the Death of this Prince, the Heraelida return'd into Peloponnesus, and retook the Cities which they had loft; but the fame Year, a Plague ruin'd the whole Country, and the Oracle declar'd that it was because they return'd before they were allow'd by Heaven. They then again quitted Peloponnesus, and went to live at Marathon. Tiepolemus having kill'd Licymnius by Inadvertency, went in Exile to Rhodes. Hyllus who had by his Father's Command, married Tole the Daughter of Eurytus, after having confulted the Oracle on the return of the Heraclidæ to Peloponnesus, brought them back at the expiration of Three Years, when Tifamenes the Son of Orestes reign'd in that Country. But that Enterprize did not succeed, the Peloponnesians beat the Heraclida, and killd Aristomachus. Long after which the Sons of Cleolaus Son of Hercules being grown up, Temenus again confulted the Oracle on the fame Head, and on the Answer he received, rais'd Forces, and built Ships in that place in Atolia, which from this Incident was afterwards called Naupactos; but this Fleet was

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ok I. dispers'd, and his Army perish'd. Some time after he Heraclide returning under the Conduct of Oxyus Son of Andramon, beat the Peloponnesians by Sea and Land, and kill'd Tisamenus the Son of Orestes. Being thus become Masters of the Peloponnesus, they divided the Cities amongst them by Lot, fell to Timenus; Lacedæmon to Aristodemus, and Messena to Cresphontes. Temenus bequeath'd Argos to his Daughter Hymetho, and her Husband Deiphan; without any regard to his own Sons Agelaus, Eunoulus, and Callia; who to revenge this Preference of their Sifter, hired the Titans to kill their Father; but did not long enjoy the hop'd Fruits of the Parricide; for the Army adjudg'd the Kingdom to Hyrnetho and Deiphon. Cresphontes had not been long settled in the Government of Messena. before he and two of his Sons were killed. Polyobontes who was of the Race of the Heraclida, was fet up in his place, and married Merope the Dowager of Cresphontes, against her Will. She had by her first Husband a third Son named Agyptus, the Education of whom the committed to her own Father; and when he was grown up, he kill'd Polyphontes, and recover'd his Paternal Throne.

The Abbreviator of Apollodorus, after having traced out the History of the Descendants of Inachus by Belus, to the Family of the Heraclide, in the third Book follows the fame Method in laying down the Genealogical History of the Posterity of Inachus descended from Agenor; for as he before remarked, Libya the Daughter of Inachus had two Sons, Belus and Agenor. The Descendants of Belus an Egyptian King, are particularis'd in the precedent Book: He now comes to describe those of

Agenor.

Agenor going into Europe, married Telephaffa, by whom he had one Daughter named Europa, and three Sons; Cadmus, Phanix, and Cilix. But some

bruta Writers will have Europa to be the Daughter of Phanix, and not of Agenor. Whether it be fo or not, Jupiter sail'd by the Rhodian Sea, transform'd to a Bull (that is, in a Ship nam'd the Bull,) and stealing Europa carried her to Crete. He had by her Minos, Sarpedon, and Rhadamanthos. (According to Homer, Sarpedon was begotten by Jupiter on Laoda. mia Daughter of Belleropbon.) Agenor having loft his Daughter, fent his Sons with their Mother in queft of her, commanding them not to return before they found her; and Thalus, Neptune's Son, accompanied them. After a vain Search after their Sifter, not daring to return home, they fettled themfelves in other places: Phanix and Cilix in the Countries afterwards called Phanicia and Cilicia; but Cadmus with his Mother Telephassa established themselves in Thrace, and Thasus built the City of Thasus or Thasos, in the same Province. At last Afterion King of Crete marrying Europa, bred up her Children: when they were grown up, a Discord arose amongst them, on account of Miletus, with the Love of which Youth they were all inflam'd, tho he difcoverd the most Inclination to Sarpedon. They then warred against one another. Minos obtain'd the Victory, and Miletus coming into Caria, built a City distinguish'd by his own Name. Sarpedon affifting Cilix in his War against the Lycians, conquer'd a Kingdom in Lycia; Rhadamanthus after giving and establishing his Laws amongst the Infulars, went to Baotia, where he married Alemene: Minos liv'd in Crete, made Laws, and married Pafiphae Daughter of the Sun and Perfes; or according to Asclepiades, Crete Daughter of Asterius, by whom he had four Sons; Creteus, Deucalion, Glaucus, and Androgeus: and as many Daughters; Hecale, Xenodice, Ariadne, and Phadra, Afterius dying without Iffue, Minos succeeded him, and possess'd himself of almost all the Isles. His Wife Pasiphae had by brutal

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brutal Conjunction her Son the Minotaur, which Minos imprison'd in a Labyrinth built by Dadalm. Creteus Son of Mines had three Daughters, viz. Aerope, Clymene, and Apemolyne, and one Son named Althemenes; who kill'd his Sifter Apemolyne, and fold the two others. Erope married Plistbenes, by whom the had Agamemnon and Menelaus: Clymene married Nauplins, to whom the and her Sifter were fold, and by him became the Mother of Orax and Palamedes. * Creteus going to Rhodes in quest of his *Theorigia Son Althamenes, in order to give him his Kingdom, nal has fo was kill'd by that son, who took him for a Pyrate. counfoundalthamenes afterwards being inform'd of what he ry by trans. had done, in Detestation of the Action, pray'd the posing of Gods to destroy him, and was immediately swal-names, that low'd up by the Earth. Deucalion had four Sons, tor has bere Idomeneus, Crete, Notbus, and Molas; as for Glaucus, been forced the Fable tells us, that when young falling into a to deviate Fat of Honey, he was stifled, and afterwards re-from it, & ftor'd to Life by a Vegetable which Polyidas apply'd fellow A-pollodoto his Body. But having sufficiently enlarg'd on rus, really the Posterity of Europa, 'tis fit we return to that of supposing Cadmus. After the Death of his Mother he went the Mistake to Delphi to consult the Oracle, to know what was the Blunbecome of his Sifter. Pythia gave him no Answer ders of the on that head, but directed him to follow a Cow, Corretor. and build a City where the first lay down to rest her. With this Answer he pass'd thro' Phocis, and finding a Herd of Kine, follow'd one of them to the Place where the lay down, and there built the City of Thebes; purposing to facrifice this Beaft to Pallas, he fent one of his Companions for Water to a neighbouring Fountain; where the Fable tells us was a formidable Dragon of the Race of Mars. which was Guardian of the Spring, and kill'd lome of his Companions. Cadmus went thither himself, kill'd the Dragon, took out some of his Teeth, and by Direction of Minerus, fow'd them H4

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in the Earth, from which immediately fprung upfeveral arm'd Men, all which kill'd one another ex-Apollo- cept four; (probably these Men were the Inhabitants of the Country, which Cadmus found means to names five. fet at mutual Variance.) For this Affront to Mars, he was condemn'd to serve that God for the space of eight Years; after the Expiration of which he married Harmonia, Daughter (according to the Fable) of Venus and Mars, by whom he had four Daughters, viz. Autonoe, Ino, Semele, and Agave: besides one Son nam'd Polydorus. Ino married Athamas; Ariftens espoused Autonoe; and Echion, Agave. The Fable of Semele is as well known as the Birth of Dienysius or Bacchus from Jupiter's Thigh. Mercary brought the little Dionyfius to Ino and Athamas, and directed them to educate him like a Girl. I omit the rest of the Fable. Aristaus had by Autono. Astaon, which according to the Fable was chang'd into a Stag. Bacchus went into Egypt and Syria, and having pass'd Phrygia, travell'd as far as the Indies; from whence he return'd to Thebes, whence he went to Argos where he was honour'd as a God. Pentheus the Son of Agave and Echion, reign'd instead of Cadmus, who quitted Toebes, and went to live amongst the Enchelea; by whom being cholen their General in the War against the Illy rians, he became King of Illyria. After this Polydorus being made King of Thebes, married Nycles the Daughter of Nysteus, the Son of Cthonius, by whom he had a Son nam'd Labdacus, who dying after Pentheus, left a Son of a Year old nam'd Lains Lyous the Brother of Nycteus feiz'd the Kingdom, and after reigning twenty Years, was kill'd by Zetus and Amphion. During his Reign he took Sicyon, and kill'd King Epopens, who hospitably receiv'd Antiope the Daughter of Nycteus, who was taken by him, and at her Return from Sicyon, was deliver'd of Zerbus and Amphion, which two Bro-Oi has been a sole to be

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Brohers thers having kill'd Lycus, became Masters of Thebes, which the latter of them walled. They expell'd Lains, who fled to King Pelops in Peloponnesus. Zethus married Thebe, who bestow'd her Name on the City of Thebes; and Amphion elpous'd Niobe, Tantalui's Daughter, by whom he had seven Sons and as many Daughters; Hesiod says, ten Sons and ten Daughters; and Herodotus 2 Sons and 3 Daughters: but the Fable makes her vain enough to boaft a more fertile Womb than that of Latona, and tells us that Prefumption was punish'd with the unhappy Loss of all her Children, the Daughters being kill'd by Diana's Arrows, and the Sons by Apollo's. Others allow her to have only left Ampbion the eldeft of the Sons, and Chloris the eldest of the Daughters, who married Neleus. Zethus and Amphion are by some rank'd amongst the number of the Dead; and Niobe is said to have fled to Sipylum to her Father Tantalus, where, according to the Fable, she was transformed to a Stone. Amphion being dead, Laius succeeded him, and married the Daughter of Menæceus, named Jocasta or Epicasta. 'Tis reported that Lains was warn'd by the Oracle against getting of Children, because that he that should be born of his Wife, should prove a Parricide: But not being able to contain himself, he had a Son which he caus'd to be expos'd to Famine, and the Injuries of the open Air, on Mount Citheron, after having bound his Feet with a Chain of Iron. The Shepherds of Polybus King of Corinth having found the Infant, carried him to Peribea his Confort, who nurs'd him as her own Child, and nam'd him Oedipus, because his Feet were swell'd. When he was grown up, he went to Delphi, to enquire of the Oracle whose Son he was. Apollo in answer, warn'd him against returning to his native Country, because he should then kill his Father and lie On this prophetick Responce, with his Mother. he

he resolv'd never to return to Corinth. Wandring thro Phocis, he met Laius with his Servant Polyphontes, who commanded him to turn his Chariot out of the Way, which he not doing quick enough, Polyphontes kill'd one of his Horses; at which Oedipus enrag'd flew both him and Loins, and thence going to Thebes where Creon the Son of Meneceus had poffess'd himself of the deceas'd Laius's Throne. In his Reign Thebes, as the Fable tells us, was infested by the Sphinx, the monstrous Issue of Echidna and Typhon, which had the Face of a Woman, the Breast, Feer and Tail of a Lion, and was cover'd with Feathers like a Bird; and being instructed in the Knowledge of Riddles by the Muses, she plac'd her felf on Mount Phiceum, and generally propounded the following Ænigma: What Animal is that which hath but one Voice, four Feet at first, then two, and afterwards three? The Oracle being confulted by the Thebans, answer'd that they should not be deliver'd from this Monster, before her Riddle was explain'd. Several in vain attempted it, and the Sphinx devour'd them all. At last Amon, Creon's Son venturing at it, shared the same Fare with all before him; Upon which his Father promised his Kingdom and the Dowager of King Lains to him that should expound the Riddle. Which Oedipus hearing fortunately hit upon the Solution, and declared that it was meant of Man, which in his Infancy crawled on all four Feet, grown up supported himself by two, and in his old Age was affifted by a Staff, which was his third Foot. The Sphinz finding her Riddle folv'd, in delpite precipitated her felf from a Tower. Thus the Fable has it. (By the Sphinx may be understood fome Troop of Robbers, which having seiz'd a Castle near Thebes, from thence infested the Thebans, and were fo fubril, that it was impolfible to furprize them.) Oedipus then obtain'd the King-

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Kingdom, and married Jocasta, not knowing her to be his Mother. He had by her two Sons, Polynices and Eteocles; and two Daughters, Ifmene and Antigone. But some yet say, that he had these Children by Eurygenea the Daughter of Hyperphus. But it coming to be discover'd at last that Oedipus had kill'd his Father, and married his Mother, tho' ignorantly, Jocasta hang'd herself; and the unhappy Prince tore out his Eyes, and was driven out of Thebes. He fled with his Daughter Antigone to a Colony in Attica, in which was the Grove of the Eumenides. He was hospitably received by Thefew, and dy'd there not long after: His Sons Ereodes and Polynices agreed to reign alternately, one of them one Year, and the other the next. Some Authors will have Polynices to have reign'd the first Year, and that he jurrendred the Kingdom on the next to his Brother; others fay, that Eteocles being first put in Possession of the Throne, refus'd to yield it to Polynices at the Expiration of his Year. Polynices expelled Thebes, went to Argos at the time when Adrastus the Son of Talaus reign'd. There he fought with Tydeus the Son of Oeneus, who was allo fled thither from Calydon; but Adrastus parting them, bestow'd on them his two Daughters in Marriage, Deipyle he gave to Tydens, and Argia to Polynices, and promis'd both of them to re-establish them in their respective Kingdoms. Accordingly, railing an Army, he refolved to march first to Amphiaraus opposed this Expedition; but his Wife Eriphyle being brib'd by Polynices with a Collar of Jewels, engag'd him to go with them. There were feven Generals in this Army, viz. Adrastus the Son of Talaius, Amphiaraus the Son of Oicleus, Capaneus the Son of Hipponce, Hippomedon the Son of Aristomachus, or according to others of Talaius, these were Argives; Polynices the Son of Oe-Ripus, a Theban; Tydens the Son of Oeneus, an Atolian;

lian; and Parthenopaus the Son of Melanto, an Arcadian. Some don't rank Tydeus and Polynices. amongst the Generals, but insert in their stead Eteocles, Iphius, and Meciftens. Being entred into Nemea, which was subject to King Lycurgus, they ask'd for Water, and Hypsipyle of Lemnos conducted them to a Spring, leaving the little Opbeltes, the Son of Euridice and Lycurgus's Son which she nurfed; for the Lemnian Women, when they had kill'd all the Men of that Island, knowing that she hid her Father Thone, kill'd him and fold her, by which means she became Servant to Lycurgus. whilst she was guiding Adrastus's Troops to the Waters, a Dragon kill'd her Nursery; but was himself immediately sain by the Soldiers, and the principal Officers of the Army instituted the Nemean Games in honour of the Infant. When they arriv'd at Cithæron, they dispatch'd Tydeus to Eteodes, to demand the Restitution of the Kingdom to his Brother Polynices. But Eteocles flighting the Demand, Tydeus to try the Strength of the Thebans, challeng'd them one after another to fight, and came off always Victor; at his Return, they plac'd so Men in Ambush to attack him : But he kill'd them all except one Maon. Upon this the Argives prepar'd to besiege Thebes, and approach'd near the Walls. 'Tis said that this City had seven Gates, and that the feven Generals posted themselves each before one of them; on the other side Eteocles distributed his Troops under several Commanders to defend himself. There was at that time at Thebes a famous Augur named Tirefias, the Son of Everes and Chariclo, descended from one of the four Men which remain'd of the Dragon's Teeth which were fown, which were thence call'd Spartes. This Man, of which the fabulous Story relates Wonders, forerold that the Thebans should be victorious if Menæceus the Son of Creon was devoted a Victim

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Victim to Mars. Menæceus no sooner heard this Prediction, than he kill'd himself before the Gates The Fight began a little time after this, and the Thebans were purfued to their Walls; upon which Capaneus bringing Scaling-Ladders, mounted the first of any; but Jupiter kill'd him with a Clap of Thunder; (that is, he was tumbled down by fome unexpected Blow.) This Accident affonish'd the Argives to that degree, that they fled. The Battle began again, and leveral being kill'don each fide, the two Armies agreed that Eteocles and Polynices, who were the sole interested Persons, should fight fingly; which they did, and kill'd each the other. But this did not yet put an end to the War; they began to fight afresh, and in this Engagement the Sons of Aftacus did Wonders; for Ismarus brought down to the Ground Hippomedon, as Leades did Eteocles, and Amphidicus Parthenopaus, who Eurypides fays was kill'd by Periclymenus the Son of Neptune. Menalippus the youngest of the Sons of Affacus wounded Tydens, and was kill'd by Amphiaraus, who flying towards the River Imenus was swallow'd up. Adrastus escap'd on the Horse Arion. Creon becoming King of Thebes by the Death of Polynices and Eteocles, left the dead Bodies of the Argives without Sepulture, which he denied them by strict Order; which was executed with fo much Rigor, that he caus'd Antigone, who only of all Oedipus's Children surviv'd, to be bury'd alive, for attempting privately to bury the Corps of her Brother Polynices. Adrastus retiring to Athens, and applying to the Temple of Mercy, requested only that the Athenians would bury his dead Men: The Athenians to revenge this Violation of the Law of Nations, levied Forces; and under the Conduct of Thefeus took Thebes, and caus'd the Dead to be interr'd. 'Tis faid that Evadne the Daughter of Iphis, and Wife of Capaneus, threw

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her felf alive on the Funeral Pile which burnt her dead Husband. Ten Years after this War, the Sons of the Generals which fell before Thebes, call'd the Epigoni, to revenge the Death of their Fathers, refolv'd on a War against the Thebans, and choosing Alemaon for their General, march'd to attack Thebes. The most considerable Persons engag'd in this War, were, Alemaon and Amphilochus, Sons of Amphiaraus; Agialaus Son of Adrastus; Diomedes Son of Tydeus; Promachus Son of Parthenopaus; Sthenelus Son of Capaneus; Therfunder Son of Polynices; Eurypylus Son of Meciftens. They began with ravaging all the circumjacent Country, and the Thebans coming to the Affistance of their Fellow-Subjects, under the Conduct of Landamas the Son of Efeocles, fought very bravely; Laodamas kill'd Agialaus, and was kill'd by Alemaon, and on his Death, the Thebans fled into their City, and by the Advice of Tirefias, fent to ask Peace of the Enemies; but in the mean while they fled out of their City with their Wives and Children, and most valuable Riches; and after a tedious Wandring, they fixed at Estima a Town which they had built. The Argives being entred Thebes throughly plundred it, and razed the Walls. After the taking of the City, Alcmaon put to Death his Mother Eriphyle. After which poffes'd and agitated by the Furies, he went to Oicleus in Arcadia; and from thence to Psophis to visit Phegeus, who, by Purgatory Sacrifices expiated his Crime, and gave him his Daughter Arfinue in Marriage. After which Alemaon went to Calydon, where he was well receiv'd by Oeneus; from thence he went to the Thesproti, who expell'd him their Country. From thence he retir'd to the Springs of Achelous, who a second time by Lustration expiated his Crime, and bestow'd on him in Marriage his Daughter Callirrhoe. Alcmaon then built a City there, where he resided: but making k I.

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making a second visit to Psophis, he was kill'd by Temenus and Axion, the Sons of Phegeus, which occasion'd a suspicion that their Sister Arsinoe had set them on to commit that Fact, to punish which crime they carried her to Tegea, where they deliver'd her to Agapenor. Amphoterus and Acarnan, the Sons of Alcmaon, reveng'd the Death of their Father, by killing Phegeus and his Sons; and afterwards going to Epirus, they fettled a Colony at Acarnania. Eurypides faith, that Alemaon had befides a Son and a Daughter, by Manto the Daughter of Tirefias, the former named Amphilochus, and the latter Tifiphone: both which were fent to Creon King of Corinth, whose Queen fold Tisiphone, for fear her Husband should marry her; that Alemeon bought his Daughter ignorantly, and afterwards took home his Son Amphilochus, who settled his Resi-

dence at Argos.

Our Author now returns to Pelasgus, whom Acusilaus makes the Son of Jupiter and Niobe, but according to Hesiod was of the Country to which he gave his Name. He had by Melibaa, Daughter of Oceanus, or as others will have it, by the Nymph Cyllene, a Son named Lycaon, who was King of the Arcadians, and Father of fifty Sons, whose Names our Author recites: they proved wicked and impious Wretches, and perish'd all of them with their Father, except Ny Elimnus the youngest. Some say, that Lycaon had also a Daughter named Callifto, which Hesiod ranks amongst the number of the Nymphs, and Afius fays, the was married to Nyeleus; and Pherecydes believes her to be the Daughter of Ceteus. The fabulous Story relates, that Jupiter enjoying her, transform'd her into a Bear, and that Juno perswaded Diana to kill her with her Arrows: others fay, that Diana, to whom this Virgin was dedicated, punish'd her with Death, for the Violation of her Chaftity. 'Tis also related,

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that Jupiter committed the Education of his Son to Maia in Arcadia, and call'd him Arcades. This Arcades had by Leaneira Daughter of Amycla, or Meganira, Daughter of Crocon, or according to Eumelus, by the Nymph Chrylopea, Elatus and Aphidas; which divided that Country betwixt them; in fuch a manner that Elatus had yet the supreme Sovereignty over it: He had by Laodice, Daughter of Cinyas, Stymphalus and Pereus. Aphidas had Aleus and a Daughter named Sthenebaa, who married Proetus. To Aleus and Neara Daughter of Pereus, were born a Daughter named Auge, and two Sons, Cepbeus and Lycurgus. Auge impregnated by Hercules, was deliver'd of a Daughter, which she hid in the Grove sacred to Pallas, whose Priestels she was. Her Father having discover'd the Infant, gave it to Nauplius to kill it, and he fold it to Teuthras King of Mysia, who had by her a Son named Telephus, which became the Heir of his Kingdom. From Lycurgus and Cleophile, or Eurynome, proceeded Ancaus, Epochus, Amphidamas and Idaus; from Amphidamas, Melanion, and a Daughter named Amphimache, which was married to Eurystbenes. Fasus had by Clymene, Daughter of Minyas, Atalanta, who was thrown into the Woods by her Father, and there bred up; she proved famous for Hunting and Fighting. Hefiod will not allow Jasus to be her Father, but makes her the Daughter of Scheneus; as Eurypides doth of Manalus, and fays, she was married to Hippomenus, tho' the common Opinion makes her Husband to be Melanion. She had a Son named Parthenopæus, which was one of the Captains engag'd in the Theban War. To Atlas and Pleione, Daughter of Oceanus, were born on the Mountain of Cyllene in Arcadia, 7 Daughters, which were called the Pleiades, whose Names were : Alcyone, Merope, Celano, Electra, Sterope, Taygete and Maia, Oenomans married Sterope, rope, and Silyphus, Merope. Celano had Lycus by Neptune, whom the God his Father fent to inhabit the fortunate Islands. Alcyone had also a Daughter by Nepiune named Athusa, who had a Daughter by Apollo, named Eleuther, and two Sons, Hyreus and Hyperenor. To Hyreus and the Nymph Clonia were born Nycteus and Lycus. Nydens had by Polyxo, Antiope, who by Jupiter had Zetus and Amphion. The other Atlantida had also Zetus and Amphion. The other Atlantida had also Children by Jupiter. The Poets have made Merdry the Son of Maia, and embellish'd his Story with Crowds of ingenious Fictions, which we forbear to recite here. 'Tis also related that Jupiter had by Taygete, Lacedamon, who gave his Name to the Country of the Lacedamonians. Lacedamon had by Sparte Daughter of Eurotas, who was the Son of Leleges, a Native of that Country, and Cleocharea one of the Naiades Nymphæ, Amyclas, and Eurydice, who was the Wife of Acrifius. The Sons of Amyelas and Diomedes, Daughter of Lapitha, were Cynortes and Hyacinthus. The Fiction makes Apollo violently in love with Hyacinthus, and accidentally kill him by a Blow of a Quoit. Perieres the Son of Conortes, married Gorgophone Daughter of Perseus, as Steficborus fays: he had by her Tindareus, Icarius, Aphareus, and Leucippus. Aphareus had by Arene the Daughter of Oebalus, Lynceus, famous for his clear fight, Idas and Pisus. To Leucippus and Philodice Daughter of Inachus, were born two Daughters, llaira and Phabe, who were stolen by Castor and Pollux, the Sons of Dioscorus, that is, Jupiter. According to some, they had also a third Daughter named Arsinoe, who was the Mother of Asculapius, tho others make him the Son of Coronis, There are some Authors which will have Aphareus and Leucippus to be Sons of Perieres the Son of Lolus hat Cynortes had a Son named Perieres; and from him came Oebalus; and that from him proceeded Indureus, Hippocoon, and Icarion. The Sons of Hippocoon,

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Hippocoon were, Dorycleus, Scaus, Emarsphorus, Eutyches, Bucolus, Lyon, Tebrus, Hippothous, Eurytus, Hippocorystes, Alcinus, and Alcon. Hippocoon drove Icarion and Tyndareus from Lacedamon, and they retired to Theftius King of Atolia, and affifted him in his Wars against his Neighbours. Tyndareus married Leda, the Daughter of that Prince. When Hercules had kill'd Hippocoon and his Children, Icarion and Tindareus return'd into their Country, of which the last was declared King. To Icarion and the Nymph Peribaa were born five Sons: Thoas, Damasippus, Imeusimus, Aletes, Perilaus, and one Daughter, Penelope, who was married to Ulysses. Tyndareus had by Leda, Timandra who was married to Echemus; Clytemnestra, whom Agamemnon married; and Philonoe, whom Diana is faid to have rendred Immortal. Leda had also Pollux and Helena, suppos'd to be begotten by Jupiter, and Caftor by Tyndareus; our Author does not mention Clytemnestra here. He observes that some Writers will have Helena to be the Daughter of Nemesis and Jupiter; and that Nemesis flying the Caresses of the Thunderer, was transform'd into a Goofe: that Jupita meramorphos'd into a Swan, enjoy'd her, from which conjunction proceeded an Egg, which was carried to Leda, and from whence Helena was produc'd; and that she educated her as her Daughter, After which Helena was stollen by Thefeus, who carried her to Athens. Caftor and Pollux having rais'd an Army against the Athenians retook Helena in the absence of Theseus, and brought off with them Caprive Athra the Mother of Theseus. All the Princes of Greece now came to Sparta to make their Addresses to Helena. The Names of these Rival Pretenders to her Affections were: Ulyffes the Son of Laertes; Diomedes the Son of Tydeus; Antilochus, the Son of Nestor; Agapenor the Son of Ancaus, Sthenelus the Son of Capaneus; Amphilochus the Son

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of Cteatus; Thalpius Son of Eurytus; Meges Son of Phyleus; Amphilochus Son of Amphiaraus; Mnestheus, Son of Peteus; Sebedius, Son of Epistrophus; Polyxenus, Son of Agasthenes; Peneleus, Son of Leitus, Ajax Son of Oileus; Ascalaphus and Salmenus, Sons of Mars; Elephenor, Son of Chalcodon; Eumelus, Son of Admetus; Polypoetes, Son of Pirithous; Leonteus, Son of Coronus; Podalirius and Machaon, Sons of Asculapius; Philoctetes, Son of Paan; Eurypulus, Son of Euemon; Protesilans, Son of Iphiclus; Menelaus, Son of Atreus; Ajax and Teucer, Sons of Telamon; and Patroclus, the Son of Menætius. Tyndareus, very much furpriz'd at the fight of so many concurrent Pretenders to his Daughter, was afraid if he bestow'd her on any one, that the rest might raise a Tumult: but Ulysses engag'd to extricate him out of this Perplexity, on condition that he would affift him in the obtaining Penelope for his Wife; which Tyndareus promising, Ulysses advis'd him to oblige every one of these Rivals to take a Solemn Oath in private, that when he should have given his Daughter to one of them, they should join with him which he should have made the happy Man, and defend him against any which might dispute his Right to her. This done, Tyndareus declar'd in favour of Menelaus, and defired Icarius to bestow his Daughter Penelope on Ulysses. Menelaus had by Helena, his Daughter Hermione; by Duls Pieris an Atolean Lady, Nicostratus; (also according to Acufilaus) by Teridae, Megapenthes; and by the Nymph Gnosia, Xenodamus. Castor the Son of Leda, was a great Soldier, and became famous for Wrestling. His Brother Pollux and he, stole from Messena, the two Daughters of Leucippus, Phabe and Jaira. The former had by Pollux Mnefileus; and Caftor by Isaira Anogon. Castor and Pollux affociating with Idas and Lynceus, Sons of Aphareus seiz'd and drove away with them the Arcadian Kine, and re-

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referr'd the Division of their Prey to Idas, who kept them all for himself, and with his Brother. carried them to Messena. Castor and Pollus, levid Forces to do themselves Right against this Injustice: they went to the Country of Messena, seized all the Flocks there, and plac'd themselves in ambush under some Oaks. Lynceus discerning Castor, shew'd him to his Brother Idas, who kill'd him; but Pollux purfuing them kill'd Lynceus, and running after Idas receiv'd a Blow with a Stone, with which he was stunn'd. The Fable adds, that Jupiter struck Idas dead with Thunder; that he took Pollux up to Heaven, and afterwards granted to him and his Brother Caftor, that they should by turns be in the Heavens and amongst the Dead. These two Brothers being out of the World, Tyndarens inviting Menelaus to Sparta, gave him his Kingdom. Etra, the Daughter of Atlas and Jupiter, had two Sons, Fasion and Dardanus. The former of which being passionately in Love with Ceres, and attempting to ravish her, was struck dead by a Clap of Thunder. Dardanus extremely afflicted at the Death of his Brother, quitting Samothrace, retird to the opposite Continent, where Teucer reign'd, and the People deriving their Name from him were call'd Teucri, or Teucrians. That Prince receiv'd him very graciously, bestow'd on him pan of his Kingdom, with Batea his Daughter in Marriage. After which Dardanus built in that Country a City, to which he gave his own Name, and after the Death of Teucer, call'd the whole Country Dardania. He had two Sons, Ilus and Erichthe The former died without Issue; and Erichthonius the sole Heir of the Kingdom, had by Aftyoche the Daughter of Simois, a Son named Troas, who coming to the Crown, gave his Name to the Country, and married Callirrhoe Daughter of Scamander, by whom he had a Daughter nam'd Clev-

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patra, and three Sons; Ilus, Assaracus, and Ganymedes. The last according to fabulous Story, was taken up into Heaven by Jupiter. Assaracus had a Son named Capys, to whom, by Themis the Daughter of Ilus, was born Anchifes, who is faid to have had by Venus, Aneas and Lyrus, the last of which died without Isfue. Ilus coming to Phrygia, prov'd victorious in the Games, and built the City of llion or Ilium. He married Eurydice the Daughter of Adrastus, by whom he had Laomedon; others lay that he espouled Placia Daughter of Atrens, or the Daughter of Leucippus. The Sons of Laomedon were Tithonus, Lampon, Clytius, Icetaon, and Podarces; and his Daughters, Hesione, Cilla and Astyoche. 'Tis storied, that Tithonus being passionately belov'd by Aurora, was stollen by her, and carried into Ethiopia, as also that she had by him, Emation and Memnon. Troy being taken by Hercules, as we have already laid, Podarces, firnam'd Priamus, or Priam, was its King. His first Wife was Arisba, Daughter of Merops, by whom he had a Son named Efacus, who died of grief for the Death of his Wife. Priam giving his Wife Arisba in Marriage to Hyrtaous, married Hecuba the Wife of Dymas, or as others will have it, of Ciffeus; Hector was the first Child which he had by her; and when she was ready to bring forth the second, she dream't that she was deliver'd of a lighted Torch, which kindled fuch a Fire as burnt down the whole City of Troy: having told her Dream to Priam, he fent to call his Son Esachus, who was skill'd in the Interpretation of Dreams; who told his Father that the Infant which should be born of Hecuba, should be the Caule of the ruin of his Country. Priam to avoid that fatal Misfortune, gave his Son to one of his Courtiers named Archelaus, with orders to expose him on Mount Ida, without any Subfiftence, to the Injuries of the Weather: but he instead of execu-

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ting his Master's commands, brought him up as riage his own Son, and gave him the name of Paris her a Being grown up, and very ftrong and robust, and also repulsing the Incursions of several Robbers. he was call'd Alexander; and it was not very lone before it was known who he was. After the Birth of Paris, Hecuba had four Daughters, Creufa, Lasdice, Polyxena, and Cassandra; and several Sons whose Names were: Deiphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, and Troilus Priam had also several Children by other Wives Hector married Andromache, the Daughter of Ection, as Paris did Oenone, who predicted what should hap. pen to him if he went to Helena's Country. Aging Daughter of Asopus, coming to the Isle called by her Name, had a Son named Eachus, who married Endeis Daughter of Chiron, by whom he had two Sons, Peleus and Telamon, tho' Pherecydes faith, that Peleus was the Son of Ateus, or Acteus, and only Friend to Telamon. He had also a Son named Phocus by Plamathae Daughter of Nereus. This Eachu was a very Pious Man, and is faid by his Prayer to have deliver'd Greece from a Famine, inflicted on it as a Punishment of Pelop's killing Stymphalus the Arcadian King by Treachery. Peleus and Telamos having conspir'd against their Brother Phocus, Telamon flew him with a Quoit, and hid his Body in a Wood by the affiftance of his Brother Peleus. But the Murder being discover'd, they were banish'd Agina by Aachus. Telamon Went to Salamis to Cychreus Son of Neptune and Salamine, who at his Death left him his Kingdom. He married Peribaa, Daughter of Alcathous Son of Pelops, by whom he had Ajax, who going with Hercules to Troy, stole Hesione Daughter of Laomedon, by whom he had Teucer. Peleus retir'd to Phthia to Eurytion the Son of Actor, who by Lustration expiated his Crime, and gave him with his Daughter Antigone in Marriage,

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riage, the third part of his Realm. He had by her a Daughter named Polydora, whom he married to Borus, Son of Perieres, by whom she had Mne-fbius. Peleus married also Thetis Daughter of Nereus, by whom he had Achilles, and with the affistance of Jason, Castor and Pollux, took Joleos by Storm, and kill'd Astydamia the Wife of Acastus. Achilles when nine Years old, was by his Mother Thetis, hidden in the Habit of a Girl, at the Court of Lycomedis, in the Isle of Scyros, where he had by Deidamia, the Kings Daughter, a Son named Pyr-thus, and afterwards Neoptolemus. But Ulysses having discover'd where Achilles was, came thirher, and carried him to the Trojan War, because it was predicted, that Troy could not be taken without him.

Our Author being come down as low as Achilles, returns back to the History of Cecrops the first King of the Athenians, whose Country was first called Afte, and to whom he gave the name of Cecropia. He married Agraulos the Daughter of Acteus, and had by her a Son named Erysichthnon, who died without any Male Issue; and three Daughters, Agraulas, Herse, and Pandrolos. To Agraulos and Mars was born Alcioppe; Mercury had by Herse, Cephalus, who was conveyed into Syria by Aurora; who had by him Tithonus, who is faid to have had a Son named Phaethon; whose Son Astynous was the Father of Sandochus, who going from Syria to Cilicia, built the City of Celenderis, and having married Thanace, Daughter of Megeffarus, had by her Cingras King of the Allyrians, who going to Cyprus with a Colony, built Paphos, and marrying Metherme the Daughter of Pygmalion, King of the Cyprians, had by her Oxyporas, and Adonis, besides three Daughters, Or-Jedice, Laogore, and Bræsia, who were all married to Strangers, and died in Egypt. Adonis was kill'd whilst very Young by a Boar. Hefood will have I 4 him

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him to be the Son of Phanix and Alphesibea; and Panyasis of Thous King of the Assyrians, who had a Daughter named Myrrha. Adonis is famous in

fabulous Story

After the Death of Cecrops, Cranaus, (in whole time Deucalion's Flood is faid to have happened, having married Pedias the Daughter of Menes of Lacedamon, had by her three Daughters, Cranae, Granachme, and Arthis, who Dying a Virgin, Cranaus gave her Name to the Country of Attica. Which he being afterwards expell'd, Amphictyon reign'd in his stead; some Writers say that he was the Son of Deucalion; others, of a Man of that Country, After a Reign of twelve Years, he was also driven out of the Country by Ericthonius: who Hephafts makes to be a Son of Cranae Daughter of Atthis; but fabulous Story will have him the Son of Vulcan and Pallas, and relates his Birth as accompanied with extraordinary Circumstances. Etchrhonius having beaten out Amphictyon, was declard King of Athens; he placed the Effigies of Minerus in the Citadel, and inflituted the Festival called the Panathenea: he married the Naiade Nymph Pasithea, by whom he had Pandion, who succeeded him, and in whose Reign Ceres and Bacchus came to Athens. Pandion also married Zeuxippe his Mothers Sifter, by whom he had two Daughters, Proceed and Philomela, and two Twin-Sons, Erectheus and Butes. Being engag'd in a War with Labdacus on account of the Boundaries of their respective Territories, he made an Alliance with Tereus, the Son of Mars, and prevail'd on him to come from Thrace. By his Affiftance, his War was crown'd with Succels, and he gave him his Daughter Procue in Marriage, by whom Tereus had a Son named Itys; he also violated the Chastity of his Sister-in-law Philomela, whose Tongue he cut out : But she yet discover'd her miserable Condition to her Sifter Proces, k I

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ocne, by by a Letter wrought in Embroidery. Who incens'd to the highest degree, kill'd her Son Itys, roasted the Members of his Body, ferv'd them up to Terens, and fled with her Sifter. Tereus furiously pursu'd them with an Axe in his Hand; but they escap'd to Daulia, a City of Phocis, where the Fable fays, that Procee was transform'd to a Nightingal, and Philomela to a Swallow, as our Author and some others with him fay, tho' the common Opinion is, that Philomela was chang'd to a Nightingal, Procne

to a Swallow, and Tereus to a Cuckoe.

Pandion Dying, his Children divided his Estate amongst them; the Kingdom fell to Erichtheus, and Butes the Son of Erichthonius had the Priesthood of Minerun and Neptune. Erichtheus married Praxithea Daughter of Phrasimus, and Diogenea, Daughter of Cephisus, by whom he had Cecrops, Pandorus, and Metion; and four Daughters, Procrit, Creufa, Chthonia, and Orythia, who was faid to have been rawish'd by Boreas. Cthonia married Butes; Xuthus, Creusa, and Cephalus the Son of Deioneius, Procris; who yielded her felf to the Embraces of Pteleon, and being discover'd by Cephalus, fled and threw her felf into the Arms of Minos; after which returning to Athens, she was killed at Hunting by her Husband Cephalus, who was for that Crime condemn'd by the Judges of the Areopagus to a perpetual Exile. Orithya, ravish'd as we have already hinted, by Boreas (that is, by some Sea-faring Perion) as the was paffing the River Ilissim, had by him Cleopatra and Chion, two Daughters, and two winged Sons, (that is, good Sailors) Zeres and Calais who went with Jason to Colchos, and died in the pursuit of the Harpies, or, according to Acufilaus, were killed by Hercules in the Isle of Tenes. Cleopatra was married to Phineus, who had by her. Plexippus and Pandion: After which he married Idea Daughter of Dardanus, who fallly accused his Sons

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of an Attempt upon her Honour, which the too credulous Husband believing, put out their Eyes: but at that time, the Argonauts coming thither punish'd Phineus. Chion had by Neptune, Eumolpus, who his Father transported into Ethiopia, and recommended his Education to the Care of Benthecifyme and Amphitrite his Daughter. When this Son was grown up he married the Daughter of Benthesicame, and also attempted the Violation of her Sifter, for which he was banish'd, and fled with his Son Ismarus to Tegyrius King of Thrace, who married his Daughter to Ismarus. But Eumolpus having laid Treacherous Ambushes for Tegyrius, upon their discovery fled to the Eleusinians. Being recall'd after the Death of his Son, he return'd to Thrace, and by a Contract made with him obtain'd his Kingdom. After which a War breaking out betwixt the Athenians and the Eleusinians; he came with a great Army of Thracians to the affiftance of the latter, and was kill'd in the Battle by Erichtheus. This Victor was succeeded after his Death by Cecrops, his eldest Son, who marrying Metiadusa Daughter of Eupanamus, had by him Pandion, who reign'd for some time with his Brother, and was expell'd in a Revolt by the Sons of Metion. He then went to Megara, to King Pylas, and married his Daughter Pelia, which gain'd him that Kingdom; for Pylas gave it him on condition that he kill'd his Uncle Bias, which done, he himself retir'd into Peloponnesus, and built the City of Pylm. In the Interim, to Pandion King of Megara, were born Egeus, Pallas, Nisus and Lycus. Some make Egeus the Son of Segrius, and himself a suppositious Son of Pandion. After whose Death, his Sons leading an Army to Athens, drove out the Metionide, and divided the Realm into four Parts; but the Sovereignty was vested in Egeus. That Prince married two Wives, and having no Children, con00

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consulted the Oracle to know the reason of it; and in his return he went thro' Trazen, where he was well receiv'd by Pittheus the Son of Pelops, who after having drank him up to pitch, gave him his Daughter, whom he impregnated, and return'd to Atbens to the Panathenean Games, in which Androgeus the Son of Minos, was victorious. That young Prince was killed either by a Bull, or two Wreftlers. The News of which reaching Minos at Paros, where he was facrificing to the Graces, he threw his Crown to the Ground, and commanded all the Flutes to leave off, notwithstanding which he finish'd the Sacrifice; whence it is that from that time, forwards, no Crowns were wore, nor Flutes used in the Sacrifices to the Graces at Paros. Some time after Minos who was very potent at Sea having fitted out a Fleet, came to attack Athens, and destroy'd Megara, in the Reign of Nisus the Son of Pandion. He also kill'd Megareus the Son of Hippomenes, who came from Onchestus to the affiftance of Nifus, who also perish'd by the Treason of his Daughter Seylla, who being passionately in Love with Minos, (as the Fable tells us) cut off her Father's purple Hairs which rendred him invincible: which was no looner done, than he died; Minos then became Matter of Megara. and caused Scylla to be thrown into the Sea. The Athenians afflicted by War, Plague and Famine, fent Ambassadors to Minos, offering to submit to what Punishment he pleas'd to inflict on them. Minos appointed them to fend feven Youths and as many Virgins annually to be devoured by the Minotaur, which was perform'd, till Thefeus the Son of Ethra and Egens, being grown up, came to Arbens. This young Man in his way thither, met several Robbers which he kill'd, particularly Periphetes at Epidaurus, who kill'd the Passengers with a Club, and Sinis the Son of Polypeymon, and Sylea Daughter of Corin-Manager its

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Corinthus, who stopped up the Passage of the Isthmus. Here ends the History of Apollodorus; some of which is loft; for he continued it to the Travels of Ulyffes after the taking of Troy, relating before in what manner Thefeus kill'd the Minotour, and deliver'd his Country from the cruel Tributes impofed on them by Minos. out to "Ma a voi salar bolls and about 1 who

SECT. IX.

An Abridgment of the History of the Time preceding the Trojan War, extracted from the five first Books of Diodorus Siculus, i. e. the Sicilian, a too horn guiven me, to region out met aus out beautist businesses

e Hiftoof Dioorus of cily to

NIODORUS of Sicily, who liv'd in the times of Julius Cæsar and Augustus, in the five first Books of his Historical Bibliotheque, colleated the History of the Ages before the Trojan Trojan War. Tho' this Historian is full of Fables, he yet endeavour'd as much as was possible to distinguish what may probably be true, from what is entirely fabulous: which perhaps drew that Character of him from Pliny, who faith of Diederus, that he was the first Greek Historian that left off the relation of Fabulous Stories. Primus Gracorum desiit megari. man no Biller or becalged scomming!

The Heathens were ignorant of the Original of Mankind; and Diodorus observes that the Naturaliffs and Historians were divided into two Opinions on that head; one fort believing the World Eternal, held that there had been a Succession of Mankind, from all Eternity, and that it was impossible for any Retrospection to reach the beginning of their Generation; on the other fide, the A-902 700)

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fecond Sort being firmly perswaded that the World had a beginning, affirmed, the Race of Mankind had a time of beginning. Founding on the supposition that the last Hypothesis is true; he thus describes the Formation of the World.

In the Beginning all Natures being without Form, and confusedly mix'd: the Calestial and Terrestial Matter was intermix'd: but these Bodies being feparated, the World was cast into the order in which it now is. The Air was in agitation, the Igneous Matter was rais'd by its Levity, to the highest Places, and form'd the Sun and Stars: the Terrestial Matter mix'd with the Humid, was by its Ponderofity funk to the lowest Place of the Universe; and the most Humid Parts being by its motion separated from the Terrestrial, form'd the Sea; whilst the most Solid became a muddy Earth, which the Sun dried, by attracting the moistest parts of it to feveral places on its Superficies: the same Heat fructified the Humid Matter, and caus'd the Seminal Powers shut up in the Humid Bodies to exert themselves: The Humidity of the Air makes them shoot out in the Night time, and the Sun consolidates them; these Fatus being come to a mature Size, pierce the Membranes which envelope them; and expose to our view the vast variety of Animals. Those endued with the largest quantity of Heat fly in the Air, the most Humid retire to the Waters, and the most Terrestrial remain on the Earth, which being dry'd by the Heat of the Sun; cannot produce any Animals of a new Species. They then began to generate by the commixture of the two Sexes. This Formation of Animals carrying no probability along with it. Diodorus endeavours to render it feafible, by urging the inftance of the infinite number of Rats pro-

duc'd by the heating, by the Rays of the Sun, the

Mud which the Nile leaves in the Province of Thebais

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Thebais in Egypt, at its departure from thence.

After having describ'd the Formation of the World, speaking of the first Men; he supposes them produc'd like other Animals, which is a ridiculous Absurdity. Nor doth his Opinion concerning their Estate and Condition, carry with it any more Probability. He believes that they liv'd like Beafts; that they fed on Grass, and eat the Fruits of the Trees; that being attack'd by the Beafts, they affembled together to defend themselves; and that by flow degrees they learn'd to speak by expreffing several things by Signs, whilst they pronounc'd several articulate Sounds. That these first Societies of Men were the Original of all Nations: that before they hit on the profitable and necessary Inventions for their support, they pass'd a painful Life, without either Cloaths, Houses, the use of Fire, or the Prudence to lay up the Fruits of the Earth for their fustenance in Wintertime; but that by little and little, Experience taught them to shelter themselves in Caves, and fecure, in Repositories, that part of the Produce of the Earth which could be kept without decaying: they discover'd the use of Fire, and hit on several Inventions, which were useful to Humane Life: fo that at last, Use, the great Master, with the affiftance of Fingers, Speech, and the Capacities of the Mind, rendred them skilful and industrious in all forts of Arts.

Diodorus owns that he doth not know who were the first Kings, and that he gives no manner of Credit to those who pretend to affirm any thing positively concerning them: That it is utterly improbable that the Invention of Things was coaval with the Institution of Kings; but that if it shou'd be so, we could not yet know any thing concerning the first Times, because no Historians lived till a long time after: That not only the Greeks,

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but several of the Barbarians contested amongst themselves the Antiquity of each Nation: That they pretended to be born in the Country which they inhabited, and to have invented the Arts neceffary to human Life, not failing withal to boaft their having for leveral Ages the Hittory of what pass'd amongst them. Diodorus doth not undertake to determine positively concerning the Antiquity of each Nation, nor to decide which are the most antient, or how many Years they are elder than any other; but only to collect what hath been faid concerning their Antiquity, and what hath past in their Countries in former Ages. He treats in the first place of the Barbarians, not that he believes them antienter than the Greeks, as Ephorus affirms; but by reason that being to write the History of the Greeks, he thinks it more proper that their Antiquities should immediately precede that Work, than to interrupt the Thread of their History by the Antiquities of other Nations.

He begins with Egypt, which he believes to be the first Country which was inhabited by Men, because of the benign Temperature of the Air, and the Fertility of the Soil. These first Men looking up to Heaven, imagin'd that the Sun and Moon were two Deities, and worship'd them under the Names of Ofiris and Iss. They consider'd the Earth as their Mother, and gave the Name of Jupiter to the Spirit of Life diffus'd thro' the Universe; as they did that of Vulcan to Fire; and call'd the Air Minerva; the humid Parts or the Waters, were comprehended in the Word Ocean, or that of Nile. These are the five Gods which according to the Egyptians, range thro' the World in various Shapes, because in effect they are the Principles of all things. Besides these Calestiat Deiries, they also admitted several Terrestrial Divinities, which tho naturally mortal, became immortal for the good

good Deeds which they had done to Men. Most of these Gods, according to their Report, were Kings of Egypt, and some of them were called by the same Names in common with the Gods, as the Sun, Saturn, Rhea, Jupiter, Juno, Vulcan, Vesta, and Mercury. The Sun was their first King according to some; but others will have it to be Vulcan, who was also the first Inventer of Fire. Saturn reign'd after him, and marrying his Sifter Rhea, had by her Osiris and Isis, or according to others, Jupiter and Juno; to whom were born the five Gods, Osiris, Isis, Typhon, Apollo, and Venus. Osiris, which is the same with Bacchus, married Isis, or Ceres, and procured great Advantages to human Societies, by the Invention of Agriculture. He is also believ'd to have built the City of Thebes with the hundred Gates in the Province of Thebais, which was call'd Diospolis, that is, the City of Jupiter. Yet the Egyptians themselves are not agreed who was the Founder of that City. The Egyptians render'd a particular Honour to Hermes or Mercury, to whom they attributed an infinite number of Arts profitable to human Life; some of which were those of Letters, Sacrifices, and Harmony, the Science of the Stars, the Lute, and the Lyre. He was Secretary to Ofiris in Sacred Things; and 'twas he, according to the Egyptians, and not Minerva, as the Greeks pretend, that first cultivated Olive-Trees. Ofiris left him as Counsellor to his Wife Isis, and left the Command of Egypt to Hercules, with that of the Maritime Countries; and that of Athiopia and Liby a to Antæus. Having thus provided for the Government of his Dominions, he went with Apollo, Anubis, Macedo, and Pan into Ethiopia, carrying with him a great number of Men which he had levied to plant that Country, build Cities there, and establish Governors. During his absence, the Nile breaking its Banks, overflow'd all Egypt; and Prometheus, Governor of that Country, had died with

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with Grief. if Hercules had not found out a way to dam up the Passages by which that River overflow'd, whence proceeded the Fable, that Hercules kill'd the Eagle which gnaw'd Prometheus's Heart: for that River which was at first called the Ocean, had the Name of the Eagle during the time of its Inundation; and was afterwards called Egypt from the name of a King; and at last the Nile, from Nileus, the name of another King. Ofiris having pass'd thro' Arabia, went to the Indies, and from thence return'd thro' Asia, and pass'd into Europe by the Hellespont, and in Thrace, kill'd Lycurgus, King of the Barbarians, who opposed his passage. He left Macedo in that Country which was afterwards call'd by that Name, and gave Attica to Triptolemus to cultivate. After his Peregrinations thro' the whole World, he return'd to Egypt laden with immense Riches. 'Tis said that he was murder'd by his Brother Typhon, who attempted to make himself King, but was defeated by Isis the Wife of Osiris, who became Queen of Egypt. The Egyptians count above ten Thousand Years, and some of them twenty three Thousand Years from Isis to Alexander, which some of them also make twenty three Thouland Years after the Sun's Reign. Hercules, Cadmus, and Orpheus came from Egypt into Greece, and all the Heroes of the Egyptians, are of a much elder date than these of the Greeks, who have adopted those of the others. The last of the Egyptian Gods, was Horus the Son of Isis. The first Governours of Athens, if we search the Egyptian History, will be found to be Egyptians; and if we may believe that Hiltory, the Egyptians have yet Colonies in most Countries. Diodorus then geographically describes Egypt, and recites at large the different Opinions of both Philosophers and Hittorians concerning the Encrease of the Nile.

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The Second Part of our Author's first Book, is a Continuation of the Egyptian History, according to their Chronicles. The Gods and Heroes reign'd in Egypt eighteen thousand, and the Men fifteen thousand Years, which Term expir'd in the 80th Olympiad. Amongst those Kings there were several Natives of that Country, and some born in Ethiopia, Persia and Macedonia. The four Ethiopian Kings reign'd not successively but at different times, in all for the space of 36 Years. The Persians were Masters of Egypt from the time it was Subdu'd by Cambyses, during the space of 135 Years; and the Macedonians govern'd that Kingdom for 270 Years. The number of the Kings which were Natives of the Country was 470, and of their Queen's five.

Menas was the first King of Egypt which reign'd after the Gods, and his Descendants, to the number of 52, are said to have reign'd fourteen hundred

Busiris succeeded, and was follow'd by eight Kings of his Posterity, the last of which of the same Name with himself, built the City of the Sun or Thebes, reported to have an hundred Gates; tho' some tell us, that these Gates were not those of the City, but those of the Temples which were very magnificent in this City, one of which was thirteen Stadia in circuit, forty five Cubits high, and its Walls were twenty-four feet thick. These Temples were fill'd with precious Ornaments, and fine Statues. There was also in this City a Library with this Inscription; The Store-bouse of Remedies for the Mind. The Inhabitants of this City boasted themselves the most Antient of Mortals, and of being the first Inventers of Philosophy, and the but more exact Astronomy. They regulated the cam Months by the Course of the Sun, allowing to each of them 30 Days, adding five Intercalary Days

Days at the end of the twelve Months, which made out their Year. They exactly observed the Eclipses of the Sun and Moon. The City of Memphis built by King Ueboreus in the Delta, the most commodious Situation in all Egypt, was 150 Stadia in circuit, and environ'd by the Nile. This Place very much prejudic'd Thebes, and Memphis not less splendid. ecame the Residence of the Kings, Myris, who, according to the Memoirs Diodorus had, reign'd welve Ages after the Foundation of this City, is aid to have digg'd a prodigious large Lake above . Seven Ages after him reign'd Sesosis, or Sesofris, who in great Actions surpassed all the Kings of Egypt before him. His Father caus'd him to be red up with all the Egyptian Children, which were born on the same Day with him, to all whom he commanded should be taught the same Exeriles, to endear him to them, and qualifie them o serve him. Sesoftris was yet very young when he was fent with his Companions to Arabia, where he tam'd the barbarous Inhabitants. He afterwards abjected a great part of Libya. But when he fucceded his Father, exalted with what he had done, e projected a Defign of reducing all the People of he Earth to an Obedience to his Power. Having then levied a great Army, he began with the Ethiopians, which were on the South of his Terripries, and oblig'd them to pay him Tribute. He litted out a Fleet on the Red Sea of four hundred bail, with which he mafter'd all the Isles and the Coasts of all the Country about. He march'd himled by Land into Asia, and entirely conquer'd it;
oastfor he did not only render himself Master of the
Provinces which Alexander conquer'd after him;
the but also of several others where that Prince never
the came. Sesostria pass'd the Ganges, and march'd thro'
the whole Province of India to the Ocean. He subalary dued the Scythians as far as the Tanais, which separated

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parated Asia from Europe; and the Palus Mæotis, only Egyptians, which remain'd at the Palus Mæotis, only founded the Nation of the Colchi: to prove which dorn the circumcis'd themselves as sent 'tis alledg'd, that they circumcis'd themselves as the Egyptians did. To be fhort, he subjected all time Asia, and part of the Isles called the Cyclades to his R. Domination. Passing into Europe, where he was in danger of losing his Army for want of Victuals, he was forced to bound his Conquests with Thrace, reign and return'd at the expiration of nine Years into did a Egypt, which he enrich'd with his Spoils, and the Wiles Tribute which all the Nations paid him. He there dug Buildings Having loft his Sight handlens of Buildings. Having loft his Sight, he voluntarily put an end to his Life, after having reign'd thirty three Years. His Son which bore the same Name, did nothing memorable, any more than his Succeffors down to Ammofis; who tyrannifing over his Subjects, was vanquish'd by Actifanes King of Ethiopia, who joyn'd Egypt to his own Kingdom. That Prince having caused all the Robbers of the Country to be feiz'd, commanded their Nofes to be cut off, and banish'd them to the Defert, on the Confines of Egypt and Syria, where he built them a City call'd Rhinocolura. After his Death the Egyptians recovering their Liberty, chofe for their King Mendes, whom others call Marus, who built a Sepul-chre in the shape of a Labyrinth; in imitation of Store which, 'tis affirm'd, Dædalus built that at Crete; which last was not standing in Diodorus's time, whilst that of Egypt remain'd then entire. After the Death of this King, Egypt was without any Magistrates during the Space of five Ages of Man, at the expiration of which the Greeks elected Cetes, which the Egyptians call Proteus, their King, who reign'd at the time of the Trojan War. What the Greeks tell us of him, that he assumed all forts of Shapes and that he transform'd himself into all Protess. Shapes, and that he transform'd himself into all Pyra forts

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forms of Animals, Trees and Fire, &c. proceeds facting from the Custom of the Kings of Egypt of aborning their Heads with Symbols, which represented sometimes Lyons, sometimes Bulls, other times Dragons, Trees or Fires, &c.

Remphis who succeeded his Father Proteus, solely to his many their the same poly do his Reign in amasting great Treasures. After him for the space of seven Ages of Men, right of several lazie, voluptuous Princes, who did nothing worthy of Remembrance, except only wheas, who gave his Name to the River Nile, and dug Canals and Ditches to distribute its Waters. The eighth King named Chemmis, or Chembes, born tarily of the three Pyramids, which are accounted one of the seven greatest Works in the World: they are structed on the side of the Country next Libra, bout 120 Stadia distant from Memphis, and 45 from the Nile. Each side of the largest is square, is Basis is seven Pletbra broad, and its Height is six to me to the top, where it ends in the breadth of six cubits.

Diadorm observes, that in his time, which was a bouland Years after, or according to others, three thousand four hundred Years after its building, it was yet then entire, without any of its stones, fallen or broken out.

This King being dead, his Brother Cepbre, or ceptives, or, according to others his Son Chabry in the first: Tho' this lass is less than the other, it yet without, or Mycherinus, the Son of him who built who the first: Tho' this lass is less than the other, it yet the first stone. There are also in this Place other to all Pyramids. The Inhabitants of the Place, and Auforts

o all Pyramids. The Inhabitants of the Place, and Auforts and a thors, K 3

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thors, are not agreed, with regard to the Name of those who built these Pyramids. The one all cribing them to those Kings which we have just been speaking of, and the others say, that the largest was built by Arimaus, or Armaus, the se cond by Amasis, or Ammosis, and the third by Inaron, and some aver that it was the Tomb of Roods pis, Mistress to the Governours of the Provinces who erected this magnificent Structure to deferre her Favours.

hem Boccboris succeeded the last of these Kings which perif we have mention'd. He was of a low Stature, but ing t Surpass'd the Kings, his Predecessors, in Underrevo standing and Prudence. Long after him Sabaco, an to t Esbiopian, reign'd in Egypt; he was more Religious and Humane than his Predecessors. He order that those who had deferv'd Death, instead of be ing executed, should be laden with Chains, and employ'd in his Works: by which means he made a great number of Moles, or Banks, and Ca nals. He quitted his Realm, and return'd into E thiapia. And Egypt for the space of two Years labour'd under the Miseries of an Anarchy, till the twelve Lords or Commanders took the Government into their Hands, and administred it with great and happy Union for fifteen Years; but one of them named Pfammeticus, whose part it was to govern the Sea Coasts, amassed such great Riches, that the other Kings growing jealous of him, engagd in a War against him. Psammetichus levied Forces in Arabia, Caria and Ionia, and having given Battle to the other Kings, defeated them; some of them being kill'd in the Battle, and the rest retiring into Libya, never ventured on any Contest to regain the Kingdom. Pfammeticus, being thus become King of all Egypt, preferr'd Strangers be-tion fore the Natives; which occasion'd the slight of fever two hundred Thousand Egyptians into Ethiopia, that where

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where they settled. This Prince was the first which open'd the Ports of Egypt to the Greeks by admitting them to trade there.

After four Ages, Apryes reign'd twenty two Years. He made War by Sea and Land against the Phanicians, and the Inhabitants of the Ille of Ciprus, took Sidon and other Phanician Towns, obain'd a Naval Victory, and return'd laden with Spoils. After this having rais'd a number of Troops chosen out of the best of his Subjects, he sent them against Cyrene and Barce; but most of them perished in this Expedition; and the rest, believing that he fent them on purpose to kill them, revolted. The King fent Amasis to reduce them to their Duty: but that General turn'd on their ide, and caus'd himself to be elected King.

Apryes abandon'd by his Subjects, had recourse othe assistance of Mercena ies of which having tot together about thirty Thousand, with them he engag'd the Egyptians, was beaten, taken Prisoner, to E. and strangled. Amasis to the great satisfaction of rs la. his Subjects, reign'd 55 Years. He subdued seve-il the al Towns in Cyprus, and died when Cambyses King. vern of Persia came against Egypt, in the third Year of ith the 60 Olympiad.

one Diodorus after having written the History of the kings of Egypt, from the eldest Antiquity to the ches, Death of Amasis, describes the Manners and Cuent stoms of the Egyptians; which were not only evied steemed and highly valued by themselves; but algiso by the Greeks, to that degree that the most faome mous amongst them, travell'd to that Country to

test their Laws, and Sciences, as things very well worth their Knowledge.

The Egyptians affirm, that Letters, the Observation of the Stars, Geometrical Speculations, and several other Arts were invented by them, and that they were the first which made good Laws. ere

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They pretend to have had four Thousand seven Hundred Kings, which were born in their Country. Diodorus does not stop at the fabulous Storie which Herodorus, and other Writers of the Egyptian History have vented, and to which he gives no Credit; but recites what he found in the Registers of the Egyptian Priests, after having carefully examin'd them.

The first Kings of Egypt did not govern like most other Princes, arbitrarily: but all their Adions, both publick and private, were regulated by the Laws. All their Court Officers were the Son

of the most considerable Priests.

All their Hours were mark'd out and appropriated; their manner of Life was plain and free from Pompous Ornament, and their Table frugal All their Judiciary Sentences were exactly according to their Laws, and they treated their Subject with such great Tenderness and Affection, that they were lov'd and respected; even after their Death.

Egypt was divided into several Provinces, each of which had its respective Governour. The Revenues of the Realm were divided into three Paris The first belong'd to the Priests, who had a large Authority, and for whom that Nation had a great Veneration. They were in a fort ex officio the King's Counfellors; and exempted from all Charges Out of their Income they were oblig'd to provide all things necessary for the Sacrifices, keep their affiftant Servants, and the Surplus was employ'd for their own Sustenance. The second Part was the King's, which was appointed to defray the Charges of their Wars, the support of his Dignity, and the recompening Men of Merit. The third was distributed amongst the Soldiers. The Populace were also divided into three Estates: that of the Shepherds, that of the Labourers, and that of

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the Artificers; each of which excell'd in their Kind: the Judges are chosen out of the best Men of each respective City: The Supreme Tribunal confifts of thirty Persons, chosen out of Diospolis, Thebes and Memphis: the most deserving amongst this number was chosen their President, and their Salaries were paid by the King: the manner of Process was wholly by exhibiting Writings on both fides: they had no Advocates or Pleaders, and the whole Body of their Law was comprised in eight Books. Diodorus recites some of their Sanctions which were very Wife. Perjury was punish'd with Death: If any one Person saw another Assassinated, and did not affift him, if he was able, he was condemn'd to die; and if he could not help him, he was yet oblig'd to acquaint the Magistrates with it, which if he neglected, he was punish'd. False Accusers were liable to fuffer the same that would have been inflicted on those whom they accused, supposing the Crime had been proved. Parricides were put to a very rigorous Punishment. Women with Child condemn'd to Death, were not executed till after their Delivery. Deferting Soldiers were not punish'd with Death, but pronounc'd infamous. till they had wip'd out that Stain by some glorious Action. Those which betray'd State-Secrets to the Enemies, had their Tongues cut out. The Hands of those were cut off, who had been guilty of Forgery. Those who ravish'd Women were punish'd with the Amputation of the guilty Parts. In case of Adultery by confent, the Man had a thousand blows with a Club, and the Woman's Nostrils were cut off. By the Laws of Commerce, if any Perfon demanded Mony from another, on pretence of having lent it without any obligatory Writing, the Defendant was clear'd by taking an Oath that he did not receive any: in case of borrowing Mony upon written Obligations, it was forbidden that the

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the Interest should exceed the Principal, nor was it allowable to imprison any Man for bare Interest. They had a very particular Law with regard to Robbery: Those who engaged in the Thieving Trade, were oblig'd to discover, and bring to their Principal their stolen Goods; and those which were robb'd, were to come to them to declare their Loss, and the Day and Hour when the Robbery was committed, after which, whatever had been taken from them was restor'd, they paying a fourth of the Value. The Egyptian Priests were allow'd but one Wife; but the Laity might have more, and all the Children were reputed Legitimate, tho' begotten on their Slaves. They bred up their Children without expence, and with great frugality; for they fed them only with Pulse and Herbs, and let them go without Shoes, and almost haked. The Priests taught them to read both the Sacred and common Letters. They instructed them in Geometry, Arithmetick, and Aftrology. As for the Children of the meaner fort of People, they learn'd of their Fathers, the Arts and Trades which they profess'd; they were not taught Wreftling or Musick. They cured Diseases by Emeticks and Diet. The Philitians were pay'd at the Publick Expence, and practis'd pursuant to the Rates contain'd in their Books.

The Egyptians honoured as Sacred certain Animals, during their Life, and after their Death: they were forbidden to kill them on pain of Death. Our Author particularifes feveral Reasons usually alledg'd for this Worship. The first, which is fabulous, is that the Gods were formerly transform'd into Beasts. The second, that the Egyptians put on their military Colours, the Pictures of several Beafts, to diffinguish, and range the Troops in order of Battle. The third is the Advantage which

results from most forts of Beasts.

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The Funeral Rites of the Egyptians were very extraordinary. When any Person was dead, his Relations and Friends went about the Streets with their Heads cover'd with Dirt, uttering Cries and Lamentations. There are amongst them three forts of Sepulture: the most magnificent, the middle Sort, and the meanest. The first cost a Talent of Silver, the second twenty minæ, and the third very little. They had a great number of Officers which embalm'd the Corps with a great many Ceremonies. They prefix the Day of the Sepulture, and when it comes, they place the Corps in a Bark; then they nominate the Judges appointed to examine his past Life, and if any will accule him, he is heard, and the mentioned Judges determine whether he be worthy of Burial or not; after which his Funeral Elegie is pronounced, and he is plac'd in the Tomb of his Ancestors. Children retain a very particular Veneration for their dead Fathers, and efteem their Corps to highly, that they are thought a fufficient Security to borrow Mony on, because 'twould be elteem'd the most infamous thing in the World not to redeem them.

Mneves was the first Egyptian Legislator; he feign'd that he receiv'd his Laws from Mercury, as Minos amongst the Greeks pretended to have his from Jupiter, and Lyeurgus his from Apollo; and also amongst the Barbarous Nations, Zathraustus pretended to the Arimaspi to receive his from a good Genius; and Zamolxis amongst the Getæ, from Vesta: Diodorus also adds here, and Moses amongst the Jews, from the God which he calls Jao, by which our Author confounds Truth with Error. The second Legislator, amongst the Egyptians was Salyches, who added several Laws to the former, and is said to be the Inventer of Geometry and Astronomy. The third was Sesostris, who made several

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feveral Laws relating to War. The fourth Bocchoris, who regulated whatever concern'd the King and Civil Contracts. The fifth was Amasis, who fettled the Rights of Governours. The fixth was Darius, who detesting the cruel Manner in which Cambyses treated the Egyptians, apply'd himself to the Reformation of their Lives.

Diodorus afterwards recites the Names of the most celebrated Greeks which travell'd into Egypt, which are mention'd in the Registers, or Records of the Priests: Namely, Orpheus, Musaus, Melampus, Dedalus, Homer, Lycurgus, Solon, Plato, Pythagoras, Eudoxus the Mathematician, Democritus, and Oenopida of Chios; who have also made several Remarks on what they learn'd and observ'd in their Tra-

The second Book of Diodorus Siculus contains the History of the Antiquities of Asia, and chiefly of the Kingdom of the Affyrians. Afia had antiently Kings, which were its own Natives, whose Actions not being memorable, their very Names are buried in Oblivion. The first of those mention'd in History, is Ninus King of the Affyrians: who affisted by Ariaus King of Arabia, made War against the Babylonians. Babylon was not then built; but that Country was peopled, and full of confiderable Towns. Having subdued it, he exacted a Tribute from the Inhabitants, and carried away the King and his Children Captives. He afterwards march'd to Armenia, and having destroy'd some Towns, struck Terror thro' the whole Country. Barzanes, then their King, finding himfelf not strong enough to refist Ninus, went to meet him with a Prefent, and promis'd Obedience to whatever he should command. Ninus then left him in Possession of the Kingdom of Armenia, with a Charge that he should continue his Friend, and affift his Men with Provisions in their Expeditions. leveral

Ninus

Ninus continuing to enlarge his Empire, cast his Eve on Media. Whose King, Pharnus, oppos'd him with a very ftrong Army; but was defeated, and having loft many of his Forces, was himfelf together with his Wife and leven Children taken Prifoners, and all of them hang'd. Ninus elated with these Successes, impatiently aim'd at uniting to his Dominions all that part of Afia, fituate betwixt the Tanais and the Nile. He subdued all these Nations except the Bactrians and Indians, in the space of seventeen Years. Returning to Syria, he built a large City on the Euphrates, on which he bestow'd his own Name. When it was finish'd, he prepar'd to make War against the Baarians. To carry on which he rais'd an Army of feventeen hundred Thouland Foot, and two hundred Thousand Horse, besides ten Thousand armed with Scythes, if we believe Ctefias, which indeed feems incredible to Diodorus. Ninus was oblig'd to divide his Army. Oxyartes King of the Bactrians sufferd part of the Enemies Forces to enter his Country, then attack'd them, and put them to flight; but all the Armies joyning, the Bactrians born down by the prodigious number of their Enemies, were dispers'd, and fled to their strong Holds. None of them held out, besides Bactra which made a vigorous Refiftance, and would long have defended it self, if Semiramis the Wife of Menones, who came to look for her Husband in the Camp, had not thought of attacking the Citadel, which was believ'd to be inacceffible. Ninus admiring the Virtue, and charm'd with the Beauty of that Woman, married her. Being thus become Master of the Country of Bactria, he march'd his Army back, and died some time after, leaving a Son nam'd Ninyas, and the Government to his Mother Semiramis. That Queen naturally bent to great Actions, undertook the building of a City in Babylon: which

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Book I. which Diodorus here describes at large. The Wall which encompass'd it was 360 or 361 Stadia in circuit, and had placed on it, from place to place, 150 Towers. The Euphrates ran thro' the middle of it; its Walls were so very thick, that 'twas thought that feven Chariots might pass a-brest on the top of them, or according to others, only two: their Height, if we give credit to Ctesias, was 50 Orgya, and they were only fifty Cubits thick: others fay, that betwixt the Walls and Houses was a void Place of the breadth of two Plethra; the Length of the Bridge was five Stadia, and wonderfully strong built; the sides of the River were provided with Banks as broad as the Walls were thick: there were two Castles, or Palaces, (whose Grandure and Magnificence were very furprising,) on both Sides of the River; in the lower part of the Town, Semiramis caus'd a Lake to be dug 25 foot deep, and each fide of it, 300 Stadia in length. In the middle of the City was a Temple dedicated to Jupiter (which the Affyrians call'd Belus) of an immeasurable Height, and beyond comparison splendid. The Queen built also two other Ciries, one on the Euphrates, and the other on the Tigris; for after the Nile and the Ganger, those two Rivers are the most considerable in Asia. They rise at mongst the Mountains of Armenia, and are not above 1500 Stadia diffant from each other; after having run thro' Media and Affgria, they enter Mesopotamia, so call'd from its Situation berwixt these two Rivers; from thence they go into Babylonia, and discharge themselves into the Persian Gulob. Semiramis also founded a great number of surprising Structures and publick Works in Media, and built a Royal Palace at Echatan. She march'd with a numerous Army, and beautified all the places thro' which she pass'd. She march'd thro' Egypt, and reduc'd part of Libra and Ethiopia to Submit to her Domination, donde

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an an Domination. She at last made vast Preparations to war against the Indians: she built great numbers of Barks, and had made a great many wooden Elephants, in order to deceive the Enemy. She sought the Indians at Sea, and got the better of them. Being entred the Dominions of King Stabobates, she gave him a sharp and bloody Battle, in which she was wounded, and her Army routed: She caus'd the Bridge to be broken, which she had made over the Indus, and fled with a very considerable Loss. Some time after she quitted the Empire to her Son, and never appear'd more: She was then Aged 72 Years, of which she had reign'd

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Her Son Ninyas, and his Successors, for the space of thirty Ages, led scandalous effeminate Lives, all the time of Sardanapalus, in whose Reign the Affyrian Empire, which as Ctefias fays, had continued 1360 Years, passed to the Medes. These Kings having nothing remarkable in their Lives. Diodorus thought it unnecessary to mention their Names, and note the Time which each of them reign'd. One of them hamed Tentamus, fent affistance to Priam King of Troy, under the Conduct of Memnon the Son of Tithonus, who was then Governour of Persia. The Egyptians pretend that this Memnon was of their Country; however it was, he march'd with twenty thousand Men, and two hundred Chariots of War to the Relief of the City of Troy. He kill'd several of the Greeks, and fell at last in an Ambuscade laid for him by the Thessalians. Diodorus relates this on the Credit of the Memoirs of the Kings of Persia.

Sardanapalus, the thirtieth King of the Affirians from Ninus the Founder of this Monarchy, furpass'd all his Predecessors in Luxury, Esseminacy and Debauchery. He never shew'd himself to any Body, but was dress'd in Womens Cloaths,

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Sect. Book I. and pass'd his Life amongst his Concubines, in all are th manner of lascivious Pleasures. Arbaces the Mede was then the valiant General of the Troops which mong were fent from Media to Sardanapalus. This brave elves Commander, excited by a Babylonian Priest named Belefis, attempted to seize Sardanapalus. He prevail'd on an Eunuch to introduce him into the King's Palace, and having been an Eye-witness of that Prince's debauch'd Life, he perswaded the Medes and Persians, and Belesis prevail'd on the Ba-Bylonians to shake off the Yoke of the Affyrian Power. Having imparted his Design to the King of the Arabians, and by the affiftance of his Friend, drew a great number of Troops to Niniveb: Sardanapalus inform'd of this Conspiracy, attack'd the Rebels, and thrice defeated them; but Arbaces, being reinforc'd by a ftrong Body which came to his affiftance from the Bactrians, attack'd the Allyrians in their Camp, and when they least expected it, took it, cut off a great number of Men, and drove the reft into the City: whither the King Sardanapalus fled, leaving his Army under the Command of his Brother Salamones. The Rebels after having been victorious in two bloody Engagements, with the remaining Troops, befieg'd the King. This Siege continued two Years without their being able to make any advances, by reason of the Strength of the Town-Wall: but in the third Year, the Euphrates, fwoln by continual Rains, occasion'd the falling of the Wall, for the space of twenty Stadia, and Sardanapalus having lost all hopes of defending himself, set fire to his Palace, and burnt himself together with his Eunuchs, Concubines, and all his best Moveables. The Besiegers afterwards entred the City, and proclaimed Arbaces King. Thus fell the Affyrian Empire, after having continu'd 1400 Years under thirty Kings after Ninus.

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Diodorus proceeds next to the Chaldeans, which are the most Antient of the Babylonians: amongst whom they had the same Rank, as the Priests amongst the Egyptians; and like them apply'd themelves to Religion and Astrology, which they learn'd by Tradition. They believed the World to be Eternal; but that it was Govern'd by a peculiar Divine Providence: They attributed all things to the Stars, and pretended to predict suture Events, as they did also to have Observations extant amongst them for sour hundred seventy two thought of the Stars and present the same sevents.

and Years before Alexander's Expedition.

Historians differ concerning the Empire of the Medes. Herodotus lays, that the Affyrians having govern'd Asia for the space of five hundred Years, were subdu'd by the Medes, who long continued without any Kings, till Cyaxares was raised by his Virtue to that Dignity. Which Prince Subjecting the neighbouring Nations, began that Empire, which his Successors augmented till the Reign of Afrages, who was conquer'd by Cyrus, who headed the Persians. Ctesias, a later Author than Herolotus, says, That the Medes having thrown off the Allyrian Yoke, under the Conduct of Arbaces, who ranquish'd Sardanapalus, became Masters of Asia. That after Arbaces, who reign'd eighteen Years, his Son Mandauces was King for fifty Years; and after him, Sosarmus for thirty Years; Artias for fifty; Arbianes for twenty two; and Arfaus for forty Years: That in the Reign of this last Prince there was a very great War betwixt the Medes and the Cadusii, suggested and raised by Parsodas, a Persian Lord, which the King had disgusted, upon which he fled to the Cadusii. This Parsodas obtaining a Victory over the King of the Medes, continued in perpetual War with them, and folemnly conjur'd his Successors never to make Peace with them. The next King of the Medes was Artynes, who reign'd

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reign'd twenty two Years, and was succeeded by Law Artibarnas, who ruled forty Years. In his time to the Parthians rebelling, put themselves under the Year Protection of the Saca, which occasion'd a War his betwixt the latter and the Medes, which continued dans for feveral Years. The Kingdom of the Saca was life then govern'd by the Warlike Queen Zarina, who had shook off the Yoke of the neighbouring Nations, which before lorded it over her Country, besides which she civiliz'd the Nation. To Artibarnas fucceeded his Son Aftyages, who was con-

quer'd by Cyrus and the Persians.

Diodorus having done with the Affyrian Empire paffes to India, whose Situation, and the Manners of its Natives he describes. Its Figure is Quadrangular. On the East and South Sides it is bounded by the Ocean; on the North it is separated from Scythia by Mount Hamodus, which is in habited by the Sacæ, and on the West by the Indus next the Nile, the largest River. Its Extent from East to West is twenty eight Thousand Stadia, and from North to South, thirty two Thousand. This Country is fertile, abounds with the Fruits of the Earth, and is full of Mountains and Rivers; and hath great numbers of Elephants. The Indians pre tend to be Originally descended from their own Country-men, and believe themselves a very An tient People. They fay that Bacchus came from the West, with a numerous Army, over-ran their num whole Country, and that the fcorching Heats, kill but ling his Soldiers, he march'd them amongst the quer Mountains; where they refresh'd themselves at casus the Springs, which they found there; that this the Place was call'd Meros, which fignified a Thigh Day whence came the Fable that Bacchus came out of had Jupiter's Thigh; that he taught the Indians to fow amo and plant; that he built several Cities; that he of a instructed them in Religion; that he gave them nam Laws

laws, and appointed Tribunals, where they were time to do Justice; that after a Reign of sifty two the Years, he died very Old, and lest the Realm to his Children, who transmitted it to their Descending ants successively, till the Regal Power was abolished in India, and Democracy set up. They also who pretend that Hercules came into their Country. They have no Slaves amongst them. All their People are divided into seven Tribes: the sirst of which is that of the Philosophers, which compose the Body more respected than any others, who pretend to predict suture Events to the People; the second is that of the Husband-men; the third consists of Breeders of Cattle and Shepherds; the sixth of it is the Ephori; and the seventh of the Senators. The Distinction of these Tribes is strictly kept up, no Person being ever permitted to marry out of their own Tribe. The Indians have a very hospitable and particular Care of Strangers, in whose favour they are sure to administer an exact and strict. This Justice.

they are sure to administer an exact and strict. This suffice.

From the Indians, Diodorus passes to the Scythians, and their Neighbours. The Territory formerly posses of the Borders by their Industry, by slow degrees, they became the Potent Masters of a large from Tract of Land. They were at first only a small their number of Men which settled near the River Araxes; still but being govern'd by a Warlike King, they conquer'd all the mountainous Country along by Cauves at this the Ocean, and the Tanais. They seign that by a Daughter of the Earth, born amongst them, Jupiter had a Son named Scythes, who was their King, and o sow at the mountainous they reckon two Princes of an extraordinary Valour, one of which was them named Palos, and the other Napos. These two

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Princes after feveral glorious Actions, divided the Country into two Parts, the Inhabitants of the one being called Pales, and the other Napes; and their Descendants rendred themselves Masters of feveral Countries beyond the Tanais, after which turning their Arms towards the Nile, they extended their Empire from the Eastern Ocean, to the Ca-Sea, and the Palus Maotis. This People became extreamly numerous, and had feveral illuftrious Kings. The Suca, the Massageta, Arimafri, and feveral other Nations which were called by different Names, ow'd their Original to them. Their Kings form'd two great Colonies out of the Nations which they had conquer'd; viz. one of the Affrians, which they transported to the Country situate betwixt Paphlagonia and Pontus; and the other of the Medes, which they establish'd near the Tanais, and which were called the Sauromata, and growing powerful, ravag'd all Scythia, and put part of the Scythians to the Sword. The Scythian Empire being thus destroy'd, was rais'd again by the Women called the Amazons, who subdued part of Europe and Asia. Diodorus owns that the Story of the Amazons leems fabulous.

He then speaks of the Hyperboreans, who inhabited the North part of Asia, and cites what Hecataus and some other Authors have said concerning them, which looks extreamly fabulous. He doth not forget Arabia, the Eastern part of which is Peopled by the Nabathæi, tho' a desert, uncultivated Country, in which is no Water. These Arabis have always defended and preserv'd their Liberty, they never being subdued either by the Assyrians, Medes, Persians, or Macedonians. There is in this Country an impregnable Rock, accessible only at one open place; as also a Lake 500 Stadia long, and sixty broad, which every Year throws up Bitumen; and here are also great numbers of Palm, and

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Balfam Trees. The happy Arabia yields a much d the reater Quantity of Fruits and Aromatick Plants; esides which there is also pure Gold, without the necessity of refining it by the Fire. Cattle and wild Beafts, fuch as Hares, Leopards, Camelopards, Buffles, and other uncommon Animals are here very plentiful, besides which here are Birds of all forts of Species, precious Stones, &c. The interior Arabia is inhabited by the Scenitæ, who feed their Flocks-in the valt Plains. The Country fituate betwixt them and Arabia-deferta is uninhabited. On the West there are vast Plains of Sand, in which, as at Sea, Travellers guide themselves by the infection of the Stars. The rest of Arabia which les near Syria, is peopled by Husband-men, and Traders. That part which borders on the Ocean, above the happy Arabia, is so fertile, that it annually yields a double Crop, and abounds with great numbers of Elephants and Camels. Diodorus concludes this Book with the Description of Taprobana, which is believ'd to be the Isle of Ceylon, and was discover'd, as he relates, by a Merchant's Son, named fambulus, who was taken by the Ethiopians: from this Man's Relation, he gives us a great many Pariculars concerning that Island, and its Inhabitants, lo very wonderful, that they appear incredible.

The third Book of the History of Diodorus the Sicilian, contains whatever he has that is remarkable concerning the Athiopians, which are fituate above or beyond Libya. These People believe themselves to be the most antient Nation in the World, and pretend to have been the first Authors of Worshipping the Gods, Sacrifices, and other Ceremonies; and they are the only People which boaft, that they never were subject to the Yoke of a Foreign Power, tho' they have been attacked by very potent Princes, all whose Attempts on them have always miscarried: For Cambyses falling upon

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them with a very ftrong Army, loft it, and had the M like to have perish'd himself. Semiramis coming into Etbiopia, foon loft all Hopes of subduing that Nation. Hercules and Bacchus, after having overrun the whole Earth, did not dare to venture on the Ethiopians. They tell us, that the Egyptians were formerly one of their Colonies; that Egypt was formerly under Water, and that it became inhabitable only by the Nile's carrying with it the Mud of Ethiopia; that the greatest part of the Laws and Rites of the Egyptians came originally from Ethiopia. The Ethiopians made use of Hieroglyphical Letters, and had very fingular Laws; for they chose the best Men amongst them for their Priests, and elected for King him whom their God mark'd out in his Enthusiastick Raptures; and this King govern'd them according to their Laws. never execute any capital Criminals; but when any one has deferv'd to dye, the Officer carries him the Sign of Death, and the guilty Person takes away his own Life himself; and it is not allow'd to fly into another Country. The Priefts, on the part of their God, had a Right to command their Kings to kill themselves, which Orders they all observ'd down to Ergamenes, who liv'd in the time of Ptolomy II, and being instructed in the Discipline and Philosophy of the Greeks, was the first who despis'd those Orders; and instead of obeying them, went accompanied with Soldiers to the Temple, flew all the Priefts, and fet up another Worship. The King's Friends are by a Law oblig'd to resemble him exactly in all Particulars; so that if he be maimed or lame, all those near his Person must put themselves into the same Condi-These are the Customs of those Ethiopians which inhabit the capital Part of the Country next to Egypt. There are also many other forts of Ethiopians which inhabit the Country bordering on

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aff V nd had the Nile, and the Isles of that River either towards oming drabia, or on the Coasts of the African Sea; which g that are wholly black, flat-nosed, cruel, brutal, and over more savage in their Inclinations, than in their ire on Understandings. They go naked, except some of options them which cover their Privities with Skins or Lea-Here there is the series of the Bow, kill, and eat Birds; but most of them ive on Milk and Mutton. Those above Meroe acknowledge two forts of Gods; the one immoral, which includes the Sun, the Moon, and the World; and the other mortal, of which are Iss. Pan, Hercules, and Jupiter. Some of them have no Notion of a Deity, but hide themselves when they fee the Sun rising. Some of them throw the Corps of their Dead into the Water, whilst some others. enclose them in Glass, but the most bury them in the Earth. They make the handsomest and most valiant Men amongst them, their Kings. Their Country is pleasant and fertile, and they retire to the Marshes to avoid the Heat of the Sun. bring Elephants from Libya. They have in their Country Serpents of a prodigious Largeness. Several Authors have furnish'd us with a great many Particulars concerning Egypt and Ethiopia, which they have either extracted from false Relations, or have themselves invented them; but Agatharchides of Gnidus, in the second Book of his History of Asia, Artemidorus of Ephesus in his eighth Book of Geography, and some others which Diodorus follow'd, have come very near the Truth, as he affirms from what he had feen and observed in his Voyage into that Country. There are on the Confines of Arabia and Ethiopia, confiderable Gold-Mines, which are wrought by great Numbers of

Men. Diodorus gives a very handlom Description

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of their manner of working them, digging, and

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From these Nations, our Author comes next to the Inhabitants of the Coasts of the Red Sea, the South Ethiopia, and the Troglodyta; the Icthyophagi, who live upon Fish; the Chelonophagi, which feed on Shell-Fish; the Cetophagi, which eat Whales; the Rbis zophagi, who subsist on Roots; the Hylophagi, or Spermatophagi, which live on Trees and Seeds; the Hylogoni, which hunt and feed wild Beafts; the Elephantomachi, so call'd from their hunting and taking of Elephants; the Strutbophagi, who eat Offriches; the Acridophagi, who feed on Locusts, and several others. He at last describes the Way of living of the Troglodytæ, which the Greeks call Nomades, of the Inhabitants on the Coasts of the Red Sea, of the Happy Arabia, and the Fortunate Islands. After having entred into feveral Particularities with regard to the Inhabitants of the Country, he treats concerning those on the Coasts of Africa, from Egypt to Atlas's Pillars, the Libyan Amazons, and Atlantick Island, and concludes this Book with a long Digression concerning Bacchus, the Titans, and several other Persons very much celebrated in fabulous Story.

This insensibly leads him to the antient fabulous Grecian Story, of which he treats in the fourth Book. He begins with representing the great Difficulty of writing the antient Mythology, because the Obscurity of those Times plunges the Historian into a very great Perplexity, which is owing to the many Particulars related concerning their Gods and Demi-Gods, and the different Opinions of the Writers on that Subject; whence 'tis very hard to discover the Truth; and as it is not possible to come at an exact Supputation of the first Ages, all that hath yet been said of them, seems incredible to the Readers; whence it is that Historians have

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negligently pass'd by those Antiquities, and contented themseves with tracing out the History of succeeding Ages. Thus Ephorus Cumæus, or of Cuma, Isocrates's Pupil, when he undertook the writing of a General History, wholly omitted the Fabulous Times, and began with the Return of the Heraclidæ; as also Callisthenes and Theopompus, his Contemporaries, have avoided speaking of the first

Ages.

As for Diodorus, he particularly apply'd himself to the Search into these Antiquities; because that the illustrious Antients perform'd such great Actions, as engag'd all Posterity to reverence them as Heroes, or Gods. Being engag'd in this Book to treat of the Grecian Deities, he begins with Bacchus, which he affirms to be the same as Ofris. He obferves that the Indians boaft of his being born in their Country; but without spending any time on this Indian Deity, he transcribes what the Greeks faid of their Bacchus. Cadmus Son of Agenor King of Phanicia, fent by his Father in fearch of Europa, with Orders never to return to his Country without bringing her home, after having travell'd thro' feveral Regions without being able to meet her. stopp'd at Baoria, where he built the City of Thebes, by Order of the Oracle; and lettling there, married Harmonia the Daughter of Venus, by whom he had Semele, Ino, Autonoe, Agave, and Polydorus. Jupiter fell passionately in love with Semels, by whom she was impregnated; but if we believe the Fiction, she defired that God would please to address her, cloath'd in the same dazling Glory, with which he approach'd Juno, pursuant to which, Jupiter came to her arm'd with his Thunder, who not able to bear the Sight of him, was deliver'd of a Son, and perish'd by Calestial Fire. Jupiter entrusted the Child to Mercury, with Orders to commit. the Nursing and Breeding of the Child to the Nymphs

Nymphs in the Cave of Nysa, situate betwixt Phanicia and the Nile; whence that Infant was call'd Appria When grown up, he cultivated the Vine. and invented the way of making Wine and Beer. He travell'd thro' the World, and civiliz'd several Nations. He fet Buotia at liberty, and built a City, to which he gave the Name of Eleuthera, that is, Free, He is faid to have made a three Years Tour in India, as the Baotians and Thracians are also reported to celebrate his Festivals every three 'Tis pretended that there was another and more antient Bacchus, who was Son of Jupiter and Proferpina, and by some call'd Sabazius, or the Sabazian, who was believ'd to be the first Inventer of the Art of Plowing with Oxen and Sowing. The Son of Semele had with him in quality of a Tutor Silemus. He is also feign'd to have with him in Company the Muses, Satyrs, and a great Crowd of Women. Tis reported that he had Priapus by Venus. Muses, according to some, are the Daughters of Jupiter and the Goddels Mnemolyne, or Memory; and according to others, of Heaven and Earth. There are nine of them, each of which has her Name and particular Function, which Diodorus explains in few Words, in order to come to the Actions of Hercules, which surpass'd all that ever was pretended to by other Mortals. He then recites what the Poets have written concerning his Birth, Education, Labours and Conquests: Amongst all which, what is most historical is the Institution of the Olympick Games, the first taking of the City of Troy, and his Grecian Wars. Diodorus here recounts the Adventure of Meleager, whose Widow Deianira Hercules married, and withal in what manner that Woman occasion'd his Death. From the History of Hercules he passes on to the Expedition of the Argonauts, amongst the number of which he ranks Hercules. The principal of these Voyagers was 7a-Cons

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on the Son of Ason, and Nephew to Pelias King of Theffaly, who form'd the Design of going to Colchis in quest of the Golden Fleece; and who to compass that End, built a Vessel larger than any in those Days, which was mann'd by the bravest Men of those times, amongst which were Castor and Pollux, Hercules and Telamon, Orpheus and Atalanta the Daughter of Scheneus, and the Sons of Thespius. This Ship was call'd Argos, from the Name of its Builder, who also made the Voyage with the rest. The Command of this Veffel was entrusted to Hercules. Those Warriors departing from Ioleos, were by Tempest driven into Sigeum a Promontory of Troas, where Hercules deliver'd Hesione the Daughter of Laomedon. Leaving this Country they were afflicted with a violent Storm, from which they were deliver'd by the Vows which Orpheus made to the Samothracian Gods. They then landed in a Province of Thrace, of which Phineus was King; they allisted the two Sons of that Prince by Cleopatra the Daughter of Orythia and Boreas, whom their Stepmother Idea had caus'd to be banish'd. Phineus was kill'd, Cleopatra deliver'd, and her Sons fer on the Throne; or according to some others, leaving the Realm to their Mother, they embark'd with the Argonauts. 'Tis thought that the Argonauts left Hercules in Asia, when he went in search of fresh Water. But however they continued their Voyage, went from Thrace to Pontus, and landed at the Taurica Chersonesus, where it was customary to sacrifice Strangers to Diana. Letes the Son of the Sun then reign'd in that Country, and his Brother Perfes at Colchis. Both these Royal Brothers were very cruel, and the latter had a Daughter nam'd Hecate. which yet surpass'd them both in savage Barbarity. She introduc'd and establish'd the Custom of sacrificing Strangers to the Goddels Diana; the was marry'd to Letes, and had by him two Daughters, Circe and

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and Medea, Heiresses of her Wicked Arts. But yet Medea pitying the Fate of the Argonauts, preferv'd them from Danger, and affifted them in the feizing the Golden Fleece, the Fiction and Story of which runs thus: Phryxus the Son of Athamas, and his Sifter Helle, passing from Greece to Asia on a Ram which had a Golden Fleece, Helle was drowned by the way in the Sea which afterwards bore her Name; upon which her Brother, arriving at Colchis, facrific'd the Ram, and confecrated the Fleece to the God Mars, in whose Temple he lodg'd it: thus runs the Fable. But the History tells us, that Phryxus and Helle being embark'd on a Ship which had the Figure of a Ram on its Prow, Helle fell overboard and was drown'd, and her Brother arriv'd at Colchis with his Treasures. Other Writers tell this Story a clear different way, and aver, that this Fable forung from Phryxus's Governor being nam'd Crius, which in Greek fignifies a Ram, and that Letes kill'd him to make way for the Gratification of his brutal Paffion on the Body of his Pupil.

Medea having open'd the Gate of the Temple of Mars, the Argonauts entred it, seiz'd the Fleece, and escap'd to their Ship. King Letes pursu'd them; they fought him, and in the Action Iphitus the Brother of Eurystbeus was kill'd, and several of the Argonauts wounded; but yet they proved strong enough to repulse the Assailants, and reimbarking very haftily with Medea, fet fail. After being toss'd to and fro for some time by a Tempest, they reach the Entrance of the Pontus, at a City where then reign'd King Byzas, and which thence bears the Name of Byzantium; from thence having pass'd the Hellespont, they anchor'd near Troas, where Hercules fent to Lacmedon to demand Hesione. That Prince refus'd her, and imprison'd Telamon and Iphiclus, which were fent to him. But Priam, Laodemon's Son who was for delivering up He fione,

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Sect. 9. Hesione, having furnish'd these two Persons with Swords, they escaped, and returning to the Argonauts, advertis'd them of what had pass'd; upon which they made a Descent, defeated the Troops of Laomedon, who was kill'd by Hercules in the Battle, took the City, and fet Priam in the Throne, after having cut off feveral of Laomedon's Children. Some Authors ascribe this Expedition to Hercules alone. During the Ablence of the Argonauts, Pelias having put to Death the Father and Brother of Falon, at his Return he defign'd to have attack'd Pelias by force of Arms, but Medea destroy'd him by the fubtil Artifice of perfuading his Daughters to kill him under pretext of rendring him young Fason then re-enter'd the City, and gave the Kingdom to Acastus the Son of Pelias. After this he went to Peloponnesus, and the Argonauts all retir'd to their respective Homes. It was about this time that Hercules instituted the Olympic Games. Fason afterwards retir'd to Corinth, where he marry'd Glauce Daughter of King Creon. In Revenge of which, Medea destroy'd all the Royal Family, and both the Children which she had by the unhappy Jason, who kill'd himself. Thessalms one of his Sons was the only Surviver which elcap'd: He return'd to Iolcos, where he found that Acastus the Son of Pelias was dead. Upon which the Kingdom devolv'd upon him by Right of Succession, and 'tis thought that he gave the Name of Theffaly to that Country, tho' feveral other Derivations of it are pretended. Medea flying to Athens, marry'd Ægeus the Son of Pandion, and had by him, or rather by an Afiatic King, a Son nam'd Medus, who is believ'd to have given his Name to Media. Others fay, that quitting Athens with her Son Medus, she return'd to Colchos when Aetes was expell'd by his Brother Perfes, and that he was re-establish'd by the Assistance of Medus, who afterwards subdued ieveral

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feveral Afiatic Countries, and fettled in that which from his Name was call'd Media.

Several Historians aver, that the Argonauts being inform'd that their Exit out of the Pontus was shut up by Aetes, return'd up the Tanais as far as its Source, and haling their Ship on shoar, they carried it over-land, and descended to the Ocean by another River, and that they steer'd from the North, Westwards, by the Fretum Gaditanum, or Streight of Gades: But modern Geography plainly discovers the Falsity of this Opinion, tho Diodorus produces

feveral Conjectures to support it.

The Sons of Hercules resided at Trackin, at the Court of King Ceya: But when Hyllus and some of the rest of them were grown up, Eurystbeus fearing their driving him out of the Kingdom of the Mycene, oblig'd Cerx to expel them his Country; they then fought Refuge in feveral Cities, none of which but the Athenians would receive them. on which Eurystbeus proclaim'd War, and led an Army against them: The Heraclide affisted by the Athenians, engag'd him under the Conduct of Theseus and Hyllus, routed his Troops, and kill'd him together with all his Sons. Encourag'd by this Victory, the Heraclida afterwards attempted the Conquest of the whole Peloponnesus: But Atreus, who was declar'd King of the Mycenie after the Death of Eurystbens, oppos'd their Progress with an Army of the Tegeates, and some other Allies. The two Armies meeting, Hyllus propos'd to end the Dispute by a single Combat, to whoever of the Enemies that would pleafe to accept of it, on condition that if he proved the Victor, Eurystbeus's Kingdom should devolve on the Heraclida, and if he was vanquish'd, his Brethren should be oblig'd not to return into Peloponnesus during the space of fifty Years. Echemus King of Tegea accepted the Challenge, and Hyllus being kill'd in the Duel, the Hera-

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Heraclidæ did not return to Peloponnesus during the flipulated time Lycimnius and Tlepolemus Sons of Hercules, were with their Families received into Argos; but the remainder of the Heraclida at Tricorynthium; and afterwards Tlepolemus having kill'd Lycimnius. fettled himself in the Isle of Rhodes, which submitted it self to his Government: but 'tis now time

we come to Thefeus.

Thefeus was the Son of Athra the Daughter of Pittheus, and Neptune, and was educated at Trazen in the Court of his Grand-father by his Mother's side. He resolv'd to go to Athens, and imitate the martial Actions of Hercules. The last of his glorious Acts was his Undertaking against the Cretan Minotaur. To come at the Occasion of which Fight, we must look some Ages back. Teutamus, or Te-Hamus Son of Dorus, Son of Hellen, whose Father was Deucalion, was King of the Isle of Crete, which as well as the Lolians and Pelasgians he subdued; and 'tis thought that it was in his Reign that Jupiter brought Europa into Crete on a Bull. He had by her three Sons, Minos, Rhadamanthus and Sarpedon. Europa afterward married Afterius King of the Island, who having no Issue, adopted those of Jupiter. Rhadamanthus gave Laws to the Cretans, Minos became King of Crete, and had by Itone Daughter of Lyctius, a Son named Lycastes, who succeeding his Father, had by Ida the Daughter of a Corybas, a fecond Minos, who fitting out a Fleet, was the first which became Mafter of the Sea; he had by Pafiphae, the Daughter of the Sun and Crete, Deucalion, Aftrea, Androgeus, Ariadne, and several other Children. Androgeus coming to Athens in the time of the Panathenea, won the Prize in all the Engagements, and contracted a Friendship with the Sons of Pallas, which last raising the Jealousie of Agent, he caus'd Androgens to be kill'd. After which the Athenians compell'd by Famine and War to appeale Minos.

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Minos, desir'd to know what Satisfaction he requir'd. The Punishment he inflicted on them was to fend every Year feven Youths, and as many young Virgins, to be devour'd to fatisfie the voracious Appetite of the Minotaur. At the Expiration of feven Years, Minos came again with a great Fleet to exact his Tribute afresh. Thesens was sent to Crete, and fully refolv'd to kill that Monster. Agens order'd the Pilot which steer'd his Ship, to clap on white Sails at his Return, if Thefeus kill'd the Minotaur, but to leave the black on, if he was overcome. Thefeus then, instructed by Ariadne, kill'd the Minotaur; got out of the Labyrinth, and brought off Ariadne, with whom he landed on the Isle of Naxos, where she was stolen from him by Bacchus, Her loss so affected Theleus, that he forgot to take down the black Sails of his Ship; and Legeus at the fight of them precipitated himself from the top of the Citadel. Upon which Thefens succeeded him in the Kingdom of Athens, and very much contributed to the flourishing of that City. Deucalion, the eldest of the Sons of Minos, gave him in Marriage his Sifter Phadra, who fell paffionately in Love with Hippolytus, her Husbands Son by an Amazon. This young Man being deaf to her Paffion, the accus'd him of attempting the Violation of her Honour. The eus commanded him to answer to this Accusation: but Phadra dreading the Event, hang'd her felf, and the Innocent Youth coming in Obedience to his Father's Order, and being extremely griev'd, the Horses of his Chariot grew unmanagable, and throwing, kill'd him. After which Thefens, expell'd his Country by popular Sedition, died in Exile. Diodorus after having related the Particulars which regard the History of Theseus, speaks of the Rape of Helena, and Pirithous's Search after Proferpine, as Events which naturally fall in with the Story of that Hero. Perithous the

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son of Ixion, after the Death of his Wife Hippodamia, by whom he had Polypætes, went to Athens o Thefeus, who had just lost his Wife Phadra, and perswaded him forcibly to seize Helena, the Daugher of Jupiter and Leda, who was the most beautiful Woman of that Age. They accordingly march'd o Lacedamon with Troops, seized Helena, and brought her to Athens. And when they were arhiv'd there, they agreed that he, to whom that Beauty should fall by Lot, should marry her, and affift the other in the providing him also a Wife: Helena fell to Thefeus; but the Athenians being dilgusted at this Rape, he sent her to Aphidna a Town in Attica, and committed her to the Custody of his Mother Athra, and others of his most faithfil Friends. Pirithous resolv'd to ravish Proserpine; and Thefeus, engag'd by Oath to follow him, accompanied him to Pluto's Kingdom; they were both seiz'd: but Theseus was deliver'd at the request of Hercules, tho' Pirithous was detain'd: but the Poets feign that neither of them escaped. In the Interim, Helena's Brothers taking the City of Abidna, deliver'd their Sifter, who was yet an unbouch'd Virgin, and carried Prisoner Ethra, the Mother of Thefeus.

Diodorus proceeds next to the Theban War. Lains King of Thebes having married Jocasta Daughter of Creon, continued long childless: but his Confort at last growing big, he consulted the Oracle on the Destiny of the Child with which she went, and was answer'd, that he should kill his Father, and draw very fatal Calamities on his House. Lains then caused the Insant to be exposed to starving, after having pierced his Feet, whence he was called Oedipus. Those who were charged to expose the Child, gave it to the Wife of Polybus, without discovering who was its Father. Oedipus being grown up, resolv'd to consult the Oracle to

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discover his Parents. By the way he met Laius in the Province of Phocis, and refenting his being an rogantly commanded to give the way, he kill'd him. At that time came to Thebes the Sphinx, who propounded a Riddle, and kill'd all those, who could not folve it. Oedipus explain'd it, and that Monster threw her self from a Precipice in De spair. In recompence of this Service, Oeding married Focasta, not knowing her to be his Mother, and had by her two Sons, Eteocles and Polywices. When it was discover'd that Oedipus had kill his Father, and married his Mother, his Sons of blig'd him to renounce the Kingdom, and agreed to govern it each alternatively, one Year fucces fively after another. But Eteocles beginning, refus'd to yield up the Government to his Brother, at the Expiration of his Year: upon which Poly nices retir'd to Adraftus King of Argos, at the time when Tydeus the Son of Oeneus the Son of Calydon was also fled thirher, after having kill'd his Uncle Aleathous and Lycopeus. Adrastus bestow'd on each of these Refugees one of his Daughters in Marriage; Argia on Polynices, and Deipyle on Tydens who was fent to Eteocles, to require him to do his Brother justice, of which that Prince being before inform'd, appointed an Ambush of fifry Men to way-lay and affaffinate Tydeus; but that brave Man kill'd them all, and return'd to Argos. Adrastus inform'd of what happened, made Preparations to fall upon Eteocles, felecting for Companions of this Expedition, Capaneus, Hippomedon, and Parthenopam; belides whom he also oblig'd to go with him his Brother Amphiaraus, who was, by his Wife who was gain'd by Polynices, condemn'd to make this Voyage, tho' he foresaw that he should fall in it. All these Commanders were kill'd except Adrastus, who was oblig'd to return home with the lofs of part of his Troops, leaving the Dead unburied,

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the Thebans not permitting them to carry them off. The Sons of those which were slain in this Battle, resolving to revenge the Death of their Fathers, came against Thebes under the Conduct of Alemaon, Son of Amphiaraus: they defeated the Thebans, which abandoning their City, fled to a Diffrict of Buotia called Tilphofaum, made War against the Derians, and seized their Country, where several Thebans settled their Abode, whilst others remrn'd to Thebes, of which Creon the Son of Mene-

cens was then King.

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The Baotians were called by that Name by Bootus Son of Neptune and Arne, which establish'd himself in the antient Aolis, afterwards called Thessaly. Arme the Daughter of Lolus, had two Sons, Lolus and Baotus. Being banish'd by her Father, she was convey'd to Metapontum by a certain rich Man of that Country, who adopted her two Sons. This Metapontine's Wife named Autolyte quarrelling with Arne, Lolus and Beotus kill'd her and fled. The former of them feized on the Isles of the Tuscan or Tyrrbenian Sea, which from his Name were afterwards called the Lolides; and Beetus going to his Grand-father by his Mother's fide, became King of Lolis, and Itonus his Son had our Sons, Hippalcimus, Electryo, Archilychus and Alegenor. To Hippalcimus was born Penoleus; to Electryo, Leitus; to Alegenor, Clonius; and to Archilychus, Prothanor and Arcefilaus, who were the Commanders of the Baotians at the Trojan War.

Diodorus having run thro' the Genealogy of Beetus, comes to Salmoneus, from whom was descended Nestor, who was also at the Trojan War, Salmonews was the Son of Hellen, Son of Lolus, and Grand-son of Deucalion. This Salmoneus marching out of the Province of Lolis, with a great Army pried, of Folians, rendred himself Matter of all the the Country of Elis, to the River Alpheus, and there

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built a City called from his own Name, Salmonia, He there also married Alcidice, Daughter of Aleus, and had by her a Daughter named Tyro, by whom Neptune had Pelias and Neleus. She was afterwards married to Cretheus, by whom she had Amytham, Pheres and Afon. After the Death of Crethens, Pelias and Neleus quarrell'd about their Right to the Kingdom: Pelias seiz'd Jolcos and the neighbouring Countries, and joyning with Melampus and Bias, Sons of Amythaon and Aglaia, and several others which were Achai, Phthiota, and Aolians, he led an Army into Peloponnesus, and Melampus was admitted a joint King of the Argives, by their Prince Anaxagoras the Son of Megapenthes, who gave him two parts of his Kingdom. Melampus took in Bias for a Partner in his Dominions, and removed the Seat of his Realm to Argos, where he married Iphianira Daughter of Megapenthes, by whom he had Antiphas, Manto, Bias, and Pronos. To Antiphas and Zeuxippe Daughter of Hippocoon, were born Oicles and Amphalces. Oicles had by Hypermnestra Daughter of Thespius, Iphianira, Polybas and Amphiaraus. Melampus and Bias, and their Descendants were also Kings of the Argives. Nelew and those which follow'd them, being entred the Country of Meffenia, built Pylus. This Prince had by Choris, Daughter of Amphion the Theban, several Sons, the eldest of which was Periclimenes, and the youngest Nestor, who was at the Trojan War.

Diodorus passes next to the Original of the Lapitha and Centaurs, and the War betwixt them; of Assurance and his Sons Machaon and Podalirius, who cultivated the Medicinal Art, which they learnt from their Father; of the Descendants of Assurance and Aacus, which last was the Son of Assurance who imparted her Name to the Island of which Aacus was King. He had two Sons, Peleus and Telamon. Peleus by accident killing his Brother Phocas, by a

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Blow with a Quoit, went in Exile to Theffaly, where he succeeded King Actor. He had by Thetis, Achilles. Telamon expell'd Agina, went to Salamis. and became King of the whole Island : he was the Father of Ajax. What follows is an Abridgment of what is most historical in the Text of this Book of Diodorus. Mars by Harpine Daughter of Asopus, in a City of Peloponnesus called Pisa, had Omomaus. Hippodamia, the fole Daughter of Oenomans, married Pelops the Son of Tantalus, King of Paphlagonia. Pelops succeeding Oenomaus in the Kingdom of Pifa, Subdued great part of the Counmy afterward call'd, from his Name, Peloponnefus. Tencer was the first King of Troy : Dardanus married his Daughter, and succeeded him in his Kingdom. He had a Son named Ericthonius, a rich and fortumate Prince, who was the Father of Tros, who had three Sons, Ilus, Assaracus and Ganymedes. Ilus built the City of Ilion, or Ilium, in the Plains of the Country of Troas. His Son Laomedon had two Sons, which were, Tithonus and Priam. The first penetrated as far as Ethiopia. Priam had several Children by Hecuba, one of which was Hector, who was killed by Achilles in the Trojan War. To Affaracus was born Capys, whose Son was Anchifes, the Pather of Ameas. Ganymedes was stole away by reaion of his unparallell'd Beauty. Dedalus the Athemin, of the Family of the Erechtide, was a great Inventer of Arts: but being jealous of his Nephew, because he invented the Saw, he kill'd that Youth. for which he was condemn'd to Death by the Areopagi. Upon which he fled to the Isle of Grere, where he was well received by King Minos, and built the famous Labyrinth there. But having favour'd and affifted the Passion of Passphae the Wife of Minos, to far that the was impregnated with the Minotaur, he escap'd into Sicily. His Son learns perish'd in the Voyage. He finish'd several very fine M 3

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King Cocalus. Minos inform'd of the Flight of Dadalus, came with a Fleet to demand him of Cocalus. But that King deluding Minos with fair Hopes caus'd him to be stifled in a hot Bath, and burnt his Ships After which the Cretans which follow'd Minos settled in Sicily, and afterwards hospitably received Merion and the rest of their Country-men which were cast on that Island at their Return from Trop.

Aristaus, Son of Apollo and Gyrene, Daughter of Hypsaus, the Son of Peneus, was bred up in Libya, and coming to Thebes, married Autonos, one of the Daughters of Cadmus, by whom he had Adam, who was torn in pieces by his own Dogs. After whose Death Aristaus went to Coos, or Cos, and thence return'd to Libya, from whence he carried off a Colony, which as well as himself he fettled in Sardinia; he afterwards removed to Sicily, where he staid some time, and at last went in search of Bacebus to Thrace. Diodorus adds what sabulous Story relates of Eryce, Daphnis, and Orion.

In his fifth Book he continues to treat on the fabulous History of Sicily, and then proceeds to that of the other western Islands. Sicily was antiently called Trinacria, from its triangular Shape; afterwards Sicania, from the Name of its antient Inhabitants, and at last Sicily by the Sicilians, which came thither from Italy. The Circuit of this Island is 4340 Stadiac for from the Promontory of Pelorus, to Lilybaum is 1700 Stadia, and from thence to the Cape of Pachynus, which belongs to Syracuse, is 1500 Stadia, and the Remainder is 1140 Stadia.

This Island was confectated to Ceres and Proferpine, the fabulous Story of both which he relates, as those Goddesses are said to have occasion'd the great Fertility of this Island in Corn. Authors disfer concerning the Original of the Sicanians: Philifus will have them to be a Colony which came from from Iberia, where there is a River called Sicanus of the Timeus pretends to prove that they were Natives of the Country. They formerly inhabited several small Towns or Castles built on the Mountains, and each Town had its Prince. The Flames which Atna cast up, oblig'd them to retire to the western Parts of the Isle. Long after which the Sicilians came from Italy, and peopled those Parts abandon'd by the Sicanians, and the Grecian Colonics were the last which came into Sicilians

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The Lolia, or Lolian Islands, in number feven, viz. Strongyle, Evonymos, Didyme, Phanicufa, Hiera, Vulcania, and Lipara, are fituate betwixt haly and Sicily, in direct Course from East to West, and distant from the latter about 150 Stadia; and the largest of them is not above the same number of Stadia in length. They vomit Flames, as well as Atma, with which Mountain 'tis believ'd they have a fort of fubterraneous Communication. 'Tis thought that these Islands were formerly inhabited, and that Liparus, Son of Auson, or Ausonius King of Crete, driven out of his Country by his Brothers, lettled here, and gave his Name to one of these Mands. But intending to return, Lolus Son of Hippotas, landed there, married Cyane, Daughter of Liparus, was made King of the Island, and affifted his Father-in-law, in the Conquest of the Tract of Land about Surrentum. This Lolus was the Inventer of Sails, perfected Navigation, and made Observations on the Winds. He had fix Sons, Jocastes, who posses'd the maritime part of Italy to Rhegium; Pheramon and Androcles, who govern'd on the Coasts towards the Promontory of Lilyboum; Xythus who was King of the Leontine; Agathyrnus, who gave his Name to the Country called Agathyrna, or Agathyrnis, and Astrochus, who succeeded his Father Liparus. The Descendants of Lolus lucceeded their Fathers, but at last coming to be Kings M 4

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of Sicily, the Family became extinct. After which the Sicilians bestow'd their Throne upon him which they thought most worthy to fill it. But the Sicani were long embroil'd in civil Wars. In process of time the Island was depopulated; and some of the Cnidii and Rhodians, harrass'd and tird with the tyrannick Government of the Kings of Afia, came into Sicily, under the Conduct of Pentatblus, who was descended from Hippotes Son of Hercules, this happened in the 50 Olympiad. They came to the Promontory of Lilybaum, at the same time when the Agestani, were at War with the Selinunti. These Strangers took the Side of the latter, follow'd their Fortunes, and were defeated, loft their Commander, and had several killed After which Check they fled into the Ile of Lipara, where they were very well received by the Progeny of Lolus, and dwelt there with them. They made War at Sea against the Tuscans, and obtaind leveral Victories.

West of Lipara, is the Island called Ostodes, that is Osuaria, from the Carthaginians leaving and exposing the mutinous mercenary Troops to be starved there, who also accordingly all died with Hun-

ger.

South of Sicily in full Sea, are three Islands, each of which has its Town and Port. The first of them is Melita, or Malta, 800 Stadia distant from Syracuse; it is provided with several commodious Ports, and abounds with Artificers who make several mercantile Commodities, especially very fine Cloaths. The Houses are beautiful and stately, being built with white Stone; and the Inhabitants were ouriginally a Colony of the Phanicians, who hav ng extended their Trade to the most western Regions, found this Island very convenient for a Place of Retreat, by reason of the goodness of its Ports, and the depth of the Sea; whence the Inhabitants

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enrich'd themselves by Trade in a short time. After this is the Island called Gaulos, which hath also several Ports, and is inhabited by the Phænicians. Cercina is nearer the Coast of Libya, and in this Isle is an indifferent Town, and several very commodious Havens, not only for Merchant Ships, but also for Gallies.

Diodorus after having treated concerning the Southern Islands, returns to those of the Tuscan or Tyrrbenian Sea. Near the City of Etruria, call'd Populonium, is the Isle of Athalia (now Ilva) distant from Lipara 100 Stadia. That which the Greeks call Cyrnos, and the Romans and Natives Corfica, is 200 Stadia distant from the other; 'tis easy to land on, and has a very fine Port towards Syracuse; befides two Cities, Calaris and Nicaa: The first was built by the Phocenses, who were driven out of their Country by the Tyrrhenians, and the other by the Etrusci, or Tuscans, when they were Masters of the Sea, and added the adjacent Isles to their Dominions. The Number of the Inhabitants was above thirty thousand. Near to Corfica is Sardinja, which is as large as Sicily, and is inhabited by a barbarous People call'd Jolaei, descended from those which came into this Island with Folaus and the Thespiades, of the Progeny of Hercules, who surpass'd the others in Number. This People has always preferv'd its Liberty, and retir'd to the Mountains, when the Carthaginians fubdu'd the Island: nor could the Romans themselves ever subject them.

Afrer these Islands is Pityusa (now Ivica) so call'd from the Multitude of Pines growing there. It lies in the main Sea, about three Days and three Nights Sailing distant from Hercules's Pillars, and a Day and half from Libya, and one Day from Spain, It is about the same Largeness as Corsica, moderately fertile, planted with several Vines and Olive-

Trees.

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Trees. Its Wool is highly valu'd, and it hath very pleasant Hills and Plains, and a City call'd Eresus, inhabited by a Colony of Carthaginians, which came thither 160 Years after the Foundation of Carthage.

† Iberia.

There are other Islands opposite to † Spain, which the Greeks call Gymnesia, from the Inhabitants going naked during the Summer Season; and the Romans Baleares, from their being dextrous Slingers. There are two of these Isles, Majorca and Minorca both fertile, and the Inhabitants of both are computed to be above thirty thousand. Gold or Silver Money is not in use there, and their Manners are very barbarous.

Diodorus next mentions an Isle beyond the Streight, in the Great Ocean, far distant from Africa, inhabited by the Phanicians, who planted Colonies, not only on the Coasts of Africa along the Mediterranean, but also in the Ocean. This is the Atlantic Ifle, of which the Ancients have told us feveral

wonderful things.

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After this he returns to the European Islands. On that side of Europe where the Ocean washes the Coasts of Gaule, are several Isles, the largest of which is that call'd Britain, which always preferv'd its Liberty, till Cafor render'd it tributary. Its Form is almost triangular, and like that of Sicily; but its Coasts are unequal: It is obliquely exposed to Europe. The Promontory nearest the Continent or Firm-land is called Cantium, and is not distant from it above 100 Stadia. The Inhabitants are supposed to be indigenous, and 'tis also thought that they have always retain'd their ancient Manners, for they make use of Chariots in their Wars, as the ancient Heroes did in the time of the Trojans. They live in low Houses of Wood, cover'd with Stubble: They reap their Corn, and store it up in Subterranean Granaries; and take out the oldest Ears, ery

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Ears, and by beating prepare them to eat. This life is very populous, and they formerly had several sovereign Kings and Princes, which lived peaceably. Here is excellent Tin, which the Inhabitants sell to the Gauls.

Basilea, and places above Gaul, opposite to Scythia; it produces Amber, and is famous in fabulous Story.

From the Western Islands, he proceeds to the Western Nations, and beginning with the Gauls, faith, according to the Fable, that in Hercules's time reign'd a King in Celtica, who had a very beautiful Daughter, by whom Hercules (when he came into that Country to attack Gergin) had a Daughter nam'd Galdrea, who gave to the Celta the Name of Galates, or Gauls. He afterwards makes a long Description of Gaul, and the Manners of the Gauls; of Iberia, the Iberians and Celtiberians (or Spain and Portugal;) of Liguria, Etruria, Tuscia, and other Western Countries. All which I pass over lightly, as Articles which contain nothing particular, with regard to the ancient History of those Nations, but only Descriptions of their Countries and Manners. Law week biles briefl and I

He next describes the Southern Isles of the Arabian Sea, and at last those in the Ægean Sea. Samothrace anciently call'd Samos, which Name it held till its City also so call'd was built, and a Colony of Thracians settled in the Island. 'Tis thought that the most ancient Deluge happen'd at Samothracia, and that the Sea call'd Pontus swell'd by the Inundation of several Rivers discharging it self into the Hellespont, drowned all the Sea-Coasts of Asia, and the Plains of Samothracia, whose Inhabitants retired to the Mountains: That after the Deluge, Saon assembled the People together: That Dardanus went out of this Island into Asia, and that Cadnus went out of this Island into Asia, and that Cadnus

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Book I.

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mus came hither and marry'd Harmonia, the Sifter

of Fasion, and Daughter of Atlas.

The Isle of Naxos, anciently call'd Strongyle, was inhabited by the Thracians, which came hither under the conduct of Butes Son of Boreas, who was banished by his Brother Lycurgus, and forcibly seized the Women of the neighbouring Isles and Coasts. Butes dying, his Subjects chose Agassamenus their King, and bestow'd on him in Marriage Pancratis the Daughter of Aloem; but her Brothers Otus and Ephialtes being fent by their Father in fearch of their Sifter, attacked the Isle of Strongyle, defeated the Thrucians, took the City, and became absolute Masters of the whole Island: But a civil War arising betwixt them, the two Brothers kill'd each other. The Thracians having possest this Isle for the space of above two hundred Years, were by a great Drought forc'd to quit it. After which the Carians driven out of Lamia, establish'd themselves there, under the Direction of Naxing the Son of Polemon, who call'd the Ille Naxos. He was succeeded by his Son Smardius, in whole Reign Thefeus went to Crete with Ariadne.

The Island call'd Syme was at first inhabited by Xthonius, or Cthonius, Son of Neptune and Syme, who brought a Colony thither. At the time of the Trojan War, Nireus Son of Charopus and Aglaie reign'd in this Isle; and afterward the Cares, or Carians possess'd themselves of it, and being oblig'd to quit it by reason of great Droughts, it remain'd desolate, till the Lacedamonians and Argives settled Colonies there. Calyana, and Nifgrus or Nifgros, were first in the occupation of the Carians, and afterwards subdu'd by Thessalus the Son of Hercules. Some Greeks in their Return from Troy with Agamemnon, were by Storms thrown on Calydna, and continued there. The ancient Inhabitants of Ni-

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fire perish'd by Earthquakes. The Coi, or Inhabicants of Cos afterwards became Masters of these two Islands; and after them the Rhodians, Cretans,

and the Argives sent Colonies thither.

Rhodes was anciently inhabited by the Telchines, reported to be the Sons of the Sea. We are told feveral fabulous Stories of this Island and its Inhabitants. What is most historical is, that it was drown'd by a Deluge: That its Inhabitants were skill'd in the Science of the Stars and Navigation: That Danaus and Cadmus landed on this Island: That Phorbas the Son of Lapitha came to live here: That Althamenes, Son of Catreus King of Crete, stying hither, kill'd his Father, which came in search of him, in a Night-Skirmish: That not long before the Trojan War; Tlepolemus Son of Hercules settled a Colony here, and was created King of the whole Island.

Opposite to the Isle of Rhodes is the Chersonesus, so call'd from its being a Peninsula, or almost-Island, or from the Name of an ancient King of that Country. The Curetes in process of time coming to possess it, divided this Country into five Parts. Cyrnus Son of Inachus, King of the Argives, also establish'd himself there: Triopas sted thither, and

afterwards became Mafter of the Country.

Diodorus proceeds next to Crete, whose most ancient Inhabitants were called Eteocretes, and had a King called Creta. The first Peoplers about Mount Ida, were call'd the Idai Dastyli. The Cretans pretend that Hercules the Institutor of the Olympic Games was of this Country, and that he is erroneously confounded with Hercules the Son of Alemena. After that the Idai Dastyli had enjoy'd the Government of this Island, the Curetes succeeded them: These People lived in the Mountains covered with Wood, or shady Vales, and Caves. Contemporary with these were the Titans, who li-

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confi ved in the same Island in the Country of the Gnosii, their These Titans are by fabulous Story represented to whic be the Sons of Heaven and Earth; others aver fum (them to be the Children of one of the Curetes and Tiveral tea, from whom they derive their Name. Their Number of both Sexes is faid to have been fix Males and five Females; the Males were Chronus, or Saturn, Hyperion, Coeus, Japetus, Chrias, and Oceanus: Their Sifters were Rhea, Themis, Mnemofyne, Phabe, and Thetys, all which fabulous Story has deify'd. Saturn, the eldest, was King of Crete, and reign'd with great Clemency and Justice, he civiliz'd Men, and taught them the Practice of plain Honesty. other Titans proved equally ferviceable to Mankind. To Saturn and Rhea were born Vefta, Ceres, Juno, Jupiter, Neptune and Pluto, who are also celebrated for their respective useful Inventions, Some Writers fay that Jupiter succeeded Saturn after his Death. The Poets spread a great many Fictions with regard to his Education, and will have him to have dispossest his Father of the Kingdom of Crete. But whether that be true or falle, 'tis yet agreed that he was a wife and potent Prince, which clear'd the World of Robbers, Giants, and wicked Miscreants. Several Daughters are bestow'd on him, viz. Minerva, Venus, the Graces, Lucina or Diana, the Hours, and Justice ; and his Sons are faid to be Vulcan, Mars, Apollo, Mercury, Bacchus, and Hercules; to each of which are ascrib'd their respective Excellencies. probable that they derived their Names and Titles from the Arts which they professed. This first Hercules the Son of Jupiter, was much elder than the Son of Alemena, the roets have confounded them. The Cretans make Ceres to be the Son of Ceres and Jafien; and Distynna, or Diana the Daughter of Jupiter and Carme. All these Persons which have been look'd on as Gods, have not

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confin'd their Talents to Crete, but communicated their Arts and Sciences to other Nations, amongst which they resided, or others have afterwards assam'd their Names, professing the same Arts. Several Ages after the Race of the Gods, were feveral Heroes at Crete, the most celebrated of which were Minos and Rhadamanthus, which were believ'd to be the Sons of Jupiter and Europa. Minos was the first King of this Island, and built several Cities in it; the three most considerable of which were Gnosus, in that part of the Isle opposite to Afia, Phastus on the South side, and Cidonia on the West side, situate in that Country which looks towards Peloponnesus. Minos was the great Cretan Law-giver, rendred himself Master of the Sea. and loft his Life in Crete, as we have already hinted when we were speaking of Dædalus. mantbus was famous for the most exact Distribution of Justice, and being inexorable in the Punishment of guilty Men. Several Isles, and many Inhabitants on the Coasts of Asia submitted to his Empire. He gave the Country call'd Erythræ to Erythrus one of his Sons; the Isle of Chio, to Oenopion one of the Sons of Minos; and the other Ifles to several respective Commanders or Governors: viz. Lemnos to Thoas; Cyrnus to Engyeus; Peparathus to Pamphilus; Marionea to Evambeus; Paros to Alceus; Delos to Anius; Andrus, or Andros to Andreus: Sarpedon, the third Brother of Minos, paffing into Afia, possess'd the Country of Lycia, and had a Son named Evander, the Father of Sarpedon, who was at the Trojan War. Minos had two Sons, Deucalion and Molus; the former was the Father of Idomeneus, and the latter of Merion, both which went with Agamemnon to the Trojan War. The first Inhabitans of Crete were, as is already hinted; the Eteocretes; next which the Pelasgi peopled part of it; Tentamus afterwards led thither a Colony of

of Dorians; then several Barbarians settled there, and all these Nations were united by Minos and Rhadamanthus. At last the Argives and Spartans having subdu'd this Island, built feveral Townsthere. Diodorus observes, that the Cretan Historians differing in their Accounts, he has extracted from them what he thought came nearest to Truth, having sometimes follow'd Epimenides, at others Dosiades,

Solicrates, Or Laoftenides.

From Crete he passes to the Isle of Leshos; which was anciently inhabited by feveral Nations: The first which cultivated it were the Pelasgi, under the Direction of Xanthus the Son of Triopas. Deucalion's Flood, Macareus setled there with several Jonians, and added to his Dominions the Neighbouring Islands: And at last Lesbus the Son of Lapithas, marrying Methymna Daughter of Macarem, became King of this Island, on which also he beflow'd his own Name. The Descendants of Macareus planted Colonies at Mitylene, Methymna, Chios, Samos, and Rhodes. Long after the Settlement of the first Colony at Lesbos, the Isle of Tenedos was peopled by Tennes the Son of Cyguus, who brought a Colony thither from Troas. The Cyclades were peopled by feveral Colonies of Cretans, fent thither by Minos. After the Trojan War, the Cares, or Carians master'd these Islands, but in process of time, the Greeks beat them out, and re-establish'd themselves there.

This is an Abridgment of the first five Books of Diodorus Siculus, which as we fee end at the Trojan War.

He also wrote a fixth Book of the Greek Antiquities, which is at present lost; but we are inform'd by a Fragment of it cited in Eusebius's second Book of Evangelical Preparation, that Diodorus there lays down the fabulous History of the Gods, as related by the Poets Hefiod, Homer, Orpheus, and others:

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thers. As for what remains, The ancient Fables ad doubtless a Foundation of Historical Truth, ho' the Poets have added to them several Fitions; wherefore we are not to be surprized to and Authors difagree. For instance, Diodorus tells he Story of Phineus and the Death of the Harpies, ifferent from other Writers; because, as he himfelf observes in that Place, there is no such hing as an exact History of the fabulous Ages. The whole Thread of the History is intermixt with Fictions, in which tis next to an Impossibility that Authors should agree, fince nothing is pure and incompounded. Diodorus quotes thele different Relations, and notes which of them he thinks most conform to Truth. Which yet he doth not aver as wholly certain; but believes it better to preferve at least some general Notions of Antiquity, than to be wholly ignorant of it. We shall in its place treat concerning his other Books.

SECT. X.

Of the Historical Authors supposed to have written before Homer.

THO' Homer is the most ancient Greek Author whose whole Works are come to us, and that he must be consider'd as the Inventer of the Epic Poem, which is a sort of History; 'tis yet certain that there were ancienter Poets than he amongst the Greeks, who preserv'd the Memory of their Wars, heroick Actions, and illustrious Men; either by the Poems which they recited, or the Hymns which they sang. Antiquity affords us the Names of a great number of these illustrious Writers, and the Subjects of some of their Pieces;

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but nothing entire hath reach'd our Hands; and the greatest part of those which are quoted by several Authors, which have recited their Fragments, have been forg'd under the Names of the Ancients, long after their Times, as the History of, and Critick on these Authors will clearly demonstrate.

Linus.

LINUS may pass for an Author of the eldest Date. and Master of the other Writers of this fort. Some distingish two very ancient Writers of this Name; one of Chalcis, Son of Psamathe and Mercury; according to others of Apollo and Terpsichore; or according to Paufanias, of Urania and Amphimarus: the other a Theban, and Son of Ismenius. But they both being made Inventers of the Lyre, and the fame Particulars being ascribed to them both, it feems reasonable to center the Descriptions of both in one Linus. The Poets feign that he was kill'd at Thebes by Apollo, for teaching Men to put Strings instead of Threads to Musical Instruments; which was bemoan'd in a melancholy Song, which was call'd Linus; which is mention'd by Homer; Paulanias, Athenaus, and Suidas. Diogenes Laertius faith, that Linus describ'd in Verse the Cosmogonia, or Formation and Course of the Sun and Moon, and the Generation of Animals and Fruits; and began his Poem thus: When Time produc'd all things at once. But Paulanias faith that Linus left nothing in Writing behind him; and Origen, in his first Book against Celsus, assures us, that there were neither any Laws or written Works of Linus. Sextus Empyricus ranks him amongst the Writers before Homer; and Eusebius and Stobaus cite fome of his Verses. 'Tis not to be deny'd that the Ancients believ'd he wrote Verses like those of Orpheus; fince Virgil, following the common Opinion, reckons him the first Poet, Eclog. 4.

Non me carminibus vincet nec Thracius Orpheus, Nec Linus. Diodorus Siculus, on the credit of Dionysius the Mythologist, says, that Linus was the first Inventer of Rhimes and Melody, and that he apply'd to the ale of the Greeks, the Characters which Cadmus brought from Phanicia. Diodorus also adds, that this Linus wrote concerning the actions of Dionysus or the first Bacchus, and other Mythologies. Jamblichus in his Life of Pythagorus, cites two Verses which the Pythagoreans ascribe to Linus, tho' they certainly came of their own School. There was another Linus, of a much later date, an Oechalian, mention'd by Stephanus Byzantinus, and Eustathius, as a Historian.

The first Linus, according to Diodorus Siculus, had three celebrated Disciples, Hercules, Thamyris, and Orpheus. Thamyris was the Son of Argiope and Philammon; his Mother carried him into Thrace, where he wrote a Poem on the Titans War against

the Gods.

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AMPHION, If he had ever really wrote, or the Amphion. Antients had cited his Works, we should then have an Author, ancienter not only than the Trojan War, but also that of Thebes. For Amphion, who is made the Inventer of Musick, and his Brother Zetas, Son of Antiope, Daughter of Nictaus, to revenge their Mother, kill'd Lycus and expell'd Laius the Kingdom of Thebes. Eusebius in his Chronicon, number 632 after Abraham, says, that these two Brothers reign'd at Thebes after having driven out Cadmus; m which he is guilty of no inconfiderable Anabronisme. To make room for Amphion amongst the Authors, are alledg'd three Verses cited by St. Clement of Alexandria, in the fixth Book of his Stromata from Amphion's Antiope; but the Authors of this Argument did not discern that St. Clement did not cite them as Ampbion's own words; but as Verles in which Amphion was in the Tragedy made to speak to Antiope; 'Ausier Aigent' Artionn:

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Amphion Said to Antiope. Tatian at the end of his Oration against the Greeks, makes Amphion elder than Homer, fince, he fays, he lived two Ages before the Siege of Troy; but he does not cite any Book written by him; so that Amphion cannot be accounted an Author. There was another Amphion who was a Thespian, whom we find cited by Athenaus, Lib. 4. who wrote feveral Books, and A Exigor posteis.

Orpheus. ORPHEUS, firnamed the Libethrian, was a Thracian; Son of Oeagrus, Pupil to Linus, and Tutor to Museus; he is famous in Antiquity not only for Poetry and Musick, but also for Theology. He first taught the Greeks the Agyptian Mysteries. The Poets feign that he was the Son of Apollo: that he flopp'd the course of Rivers, that Trees and Rocks follow'd him, and that he tamed the most Savage Beafts by the Harmony of his Song. They make him descend into Hell, and charm Pluto and Proserpine, in order to get his Wife Eurydice thence But without dwelling any longer on the Fable, it feems undeniable that there was a Person of that Name, which excell'd in Poetry, and lived before the Trojan War. St. Clement of Alexandria affirms that Homer borrowed confiderably from the Poems of Orpheus. The Antients mention several piece which went under his Name, some of which are yet extant; but they come far short of that Primitive Antiquity. We have at present under his Name, An Epic Poem, entituled the Argonauticks Eighty Six Hymns; a Poem on Pretious Stones and their Virtues, and several Fragments of other Work ascribed to him, drawn from Proclus, Tzetzes, and other Authors. Plato mentions the Hymns of this Author, in his 8th Book of Laws: and Pausania fays, that they were short and few, which Character very well agrees with those which we have now extant. Some Writers will have them afcribe

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to Onomacritus, of which Opinion are Stobens and Suidas. Others attribute them to Pythagoras; and St. Clement of Alexandria, in the first Book of his Stromata, observes, that Ion of Chios in his Ternary fays, that Pythagoras wrote these Verses under the Name of Orpheus. Proclus and Jamblichus also particularly afcribe to Pythagoras, the Sacred Discourse concerning the Gods. Epigenes, who wrote a Tract concerning the Books which went under Orpheus's Name, and Cicero, make Cecrops the Pythagorean Author of that Work, which Laertius fathers upon Hippasus, and Suidas upon Arignotes a Pythagorean. Epigenes besides observes, that some will have that Piece to be written by Theognes the Thessalian: And indeed other Writers ascribe the Works which pass under Orpheus's Name to other Authors, to that we can be certain of nothing on this Head, unless it be that they were not written by him.

We also find several Verses cited by Justin Marm in his Treatise of the Monarchy of God, and after him by St. Clement of Alexandria, Eusebius, and Theodoret, under the Title of Orpheus's Testament to Museus; but the bare reading of them is alone lufficient to prove them rather the performance of a Christian, than a Heathen Poet and Philo-

lopher.

There are several other Pieces cited by the Antients under Orpheus's Name, of which a long Catalogue might be easily drawn up, if they were, as they are not, less suspicious than those already mentioned, nor do they indeed relate to Histo-

Musæus, the Eleufinian, was the Son of Eumol-Musæus, pus and Selene, and a Scholar and Imitator of Orpheus, whence he is call'd his Son by Plato, Diodorus Siculus, and Justin Martyr. Several Pieces have been ascrib'd to this Author, and mention'd by the Antients; a Catalogue of which I here exhibit: N 3 Oracles,

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contai Oracles, cited by Aristophanes in his Comedy of the Frogs : Paulanias in his Phocica, and Philostratus in his Heraicks, quote some Verses from thence. He rodorus in the 7th Book of his History affirms, that Onomacritus, an Athenian, who pretended to predict future events, and explain the Oracles of Musaus was banish'd Athens by Hipparchus, for inferting a mongst the Oracles of our Author, a Prediction that the neighbouring Isles to Lemnos should be fwallow'd up by the Sea; which made some Writers conjecture, that this Onemacritus was the true Author of the Oracles afcrib'd to Muleus and Orpheus, as St. Clement of Alexandria observes in the first Book of his Stromata, tho Herodotus does not fay, that Onomacritus forg'd them all; but only those which he interpreted, and that he was by Lains, convicted of Forging one. Plate also mentions these Oracles of Mulaus.

The second Piece ascrib'd to Museus, is a Book of Precepts address d to Eumolpus his third Son, confifting of four thousand Verses: Paulanias frequent-

ly cites it under the title of Eumolpia.

The third is a Hymn to Ceres, the only Piece which Pausanias affirms to be the genuine performance of Museus; but ascribes all the rest to Onomacritus.

The fourth, Precepts for curing Difeases; is mention'd in Aristophanes's Frogs, and in Eustathius's Preface to Homer's Iliad. Theophrastus and Pliny also cite a Passage of Musaus, concerning the virtue of the Herb Polium, which probably was in this

The fifth is the Theogonia, mention'd by Laertius, who fays, that he taught that all things were form'd out of one Principle, and will resolve themselves into the same. The Scholiast on Apollonius Rhodius, cites two Passages out of Museus concerning the generation of the Mules, which may probably be

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Sect. 10. Historical LIBRARY,

contain'd in this Theogonia: to which Laertius joins the Sphere, which we ought not to take for a different, but the same Piece, which comprehends the Generation of the Gods, the Formation of the World, and the Situation and Course of the Calestial Bodies.

The fixth is the Titanographia, quoted by the Scholiast on Apollonius, and perhaps was also part

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Plato also in his 2d. Book De Republica, mentions the Absolutions, Mysteries and Purifications of Museus and Orpheus. We find also several Verses of Museus in the 8th Book of Aristotle's Politicks, and the 6th of his History of Animals; in Plutarch's Life of Marius; in St. Clement of Alexandria, Stromat. Lib. 6. which Henry Stephens has collected in his Philosophical Poems. St. Clement of Alexandria remarks that Eugamon, or according to Eusebius Eugrammon a Cyrenean, transcrib'd Museus's whole Tract of the Thesprotians, and that Homer and Hestod made very advantagious use of Museus.

There was also another Museus, a Theban, the Son of Thamyris, and Grandson of Philammon who lived before the Trojan War, and according to Suidas, wrote Odes and other sorts of Verses. The same Author mentions a 3d Museus of Ephesus, of a much later date, who wrote ten Books of the Persuan History, concerning the Pergamenians and the neighbouring Nations; and of Eumenes and Attalus. There is extant an Epic Poem on the Loves of Hero and Leander, by one Museus, a Grammarian, which has been printed with several Greek Poets, but is very Modern, and is never mention'd in any Au-

thor before Tzetzes.

PIERUS, the Father, or rather Son of Linus, Pierus. is ranged amongst the Poets which sourish'd before Homer. He is said to have given the Name of Pierius, to the Mountain so called, from whence the Muses were also call'd Pierides.

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Philammon.

PHILAMMON of Delphi, Son of Apollo and the Nymph Chione, was the first Instituter of the Musical Chorus at the Temple of Delphi, as Plutarch observes in his Tract of Musick, and Eusebius in his Chronicon. Paulanias informs us that at the most antient publick Games, Hymns were ordinarily fung to the Lyre in Honour of Apollo, and that those who most excell'd in these performances were rewarded. That the first which carried the Prize was Chrysothemis, the Son of Cramanor, after him Philammon, and then his Son Thamyris: But that neither Orpheus, nor Museus would enter the Lifts. at Arrive Mamma

Thamyris THAMYRIS Was a Thracian, and Son of Philammon and Arfinoe, or Argiope. He is mention'd in the Second Book of Homer's Iliad; as a celebrated Poet. The Antients tell us that he prefum'd to challenge even the Muses themselves, and that after they had vanquish'd him, they depriv'd him of his Eyes, Voice and Wit. Plato tells us, that after his Death, he was transform'd into a Nightingale; but others will have him punish'd in Hell for his Infolence. Plutarch in his Tract of Musick, mentions a Poem of Thamyris, containing the History of the Wars of the Titums against the Gods. Tzetzes cites his Poem on the Cosmogonia, entituled Thamyris, in five thousand Verses; which perhaps is the same which Suidas calls Thamyris's Theology, or Theogonia, tho' he mentions but three thouland Verles. Plato and Paulanias mention some Hymns of this Author's composure,

Pamphus. - PAMPHUS, or Pampho, of Athens, Was contemporary with Linus; he wrote Hymns which were fung with those of Olen and Orpheus, at the Festivals of Ceres; which Paulanias fays, he had read, and cites those which he composed on Ceres, Nepgune, Diana, Love, Proserpine, the Graces, and the Death of Linus.

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OLEN of Lycia, one of the most antient of all Olen. the Poets, was the Author of the Hymns which were sung at Delos, as Herodotus informs us, Lib. 4. and 'tis to him that the Invention of Hexameter Verse is ascribed.

PRONAPIDES of Athens, according to Dio- Pronapidorus Siculus, and Theodofius the Grammarian, or des. Prosnautides according to Tatian, or Protanides, according to Eulebius, is by Tatian named amongst the Authors before Homer; whose Master, Diodorus the Sicilian declares he was. He adds, that he was an illustrious Poet, who following the example of Orpheus and Linus, made ule of the Pelasgian Letters, and Theodosius the Grammarian observes, that he first began to write from the Left to the Right Hand, whereas before the Greeks wrote their words from top to bottom, from whence they return'd again to the top when the Line was finish'd from the Right to the Left. To this Author is ascrib'd a Tract entituled the First World, or the Formation of the World, written in Verse.

Diodorus Siculus, Lib. 3. saith, that Thymes, or Thymes, Thymoetes, a Grand-son of Laomedon, which was or. Thycontemporary with Orpheus, travell'd in the Western moetes. Libya as far as the Ocean; that he saw an Island in which the Antients pretended that Bacchus was

bred, and that having inform'd himself by the Islanders of the actions of that Deity, he wrote

a Poem called Phrygia, in an antient Dialect and Characters.

GADMUS, sirnamed the Antient, by St. Clement Cadmus! of Alexandria, in the sixth Book of his Stromata, was a Milesian, said to be the Son of Pandion. Pliny says, Lib. II. Chap. 56. that he was the first Historical Writer in Prose. He is believ'd to have liv'd a little later than Orpheus, as Suidas observes: but Orpheus flourish'd some time before Linus and Hercules who was contemporary with Laomedon, Priam's Father.

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Father, and Scholar to Linus. Cadmus then is but a little younger than Orpheus, and must have lived some time before the Trojan War. Yet Fosephus, Lib. 3. against Appion, fays, that Cadmus the Milefian, and Acufilaus were the first amongst the Greeks which began to write History, and those who have follow'd them, preceded the Expedition of the Persians against the Greeks, but a very small space of time. Suidas, does not fay absolutely that Cadmus the Milesian is as antient as Orpheus; but only that according to fome Writers, he is a little younger. But however it is, this Cadmus according to Suidas wrote the Origines of Miletus, and Ionia, in four Books. But Dionysius of Halicarnassus doubts whether the Piece ascrib'd to him, was really his. Most of the Works (faith he in his Judgment of Thucydides) of these Historians have not reach'd our Hands, and if some of them have had the fortune to be preserv'd to the present time, it is not yet believ'd that they are all written by the Authors to whom they are attributed; of this Sort are those father'd on Cadmus the Milesian, Aristæus the Proconnesian, and other Authors. Strabo in his first Book mentions this Cadmus, and observes that he, Pherecydes, and Hecataus, were the three first Writers in Prole. Cadmus being first named, is the eldest of the three, and is a different Author from another Cadmus a Milesian also, Son of Archelaus of a later date; which Suidas distinguishes from the former.

Palæpha-

PALZPHATUS, an Athenian, Son of Actaus and Bio, according to some Writers; but of Jocles and Metanira, according to others; as also of Mercury pursuant to the Opinion of a third Class, is by Suidas rank'd amongst the Poets which lived before Homer. He is cited by Christodorus in the Anthology, as an antient Poet. Suidas ascribes to him a Work entituled Cosmopaia, containing five thousand Verses;

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the Generation of Apollo and Artemida, in three thousand Verses: the Sentences and Discourses of Venus and Cupid, in five thousand Verses : the Dispute betwixt Pallas and Neptune, in a thousand Verses: and a Treatife concern-Latona. He adds, that some Authors attribute to him the Troica, which others allot to an Egyptian, or Athenian Grammarian of a later date, whose first Book is cited by Harpocration, and Stephanus Byzantinus: Suidas also makes him Author of five Books of Incredibilities; under which Title we have at present a Tract, under the name of Palæphatus, which is printed with Afop's Fables, and feems to be very antient. For what St. Hierome in Eulebins's Chronicon, Theon, Eustathius, Tzetzes, and several others have cited from it, is now extant in the Piece which we have; and is divided into 71 Chapters. There flourish'd also another Palaphatus, who was of Abydus, in the time of Alexander, and wrote the Histories of Cyprus, Delos, Attica and Arabia, and ought not to be confounded with Abydenus, who wrote the History of Assyria.

PISANDER, a Camiræan, as we are inform'd Pisander. by Suidas, wrote a Poem on the Actions of Hercules, entituled Heraclea in two Books: Some make him elder than Hesiod; but Suidas places him in the

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Plutarch in his Book of Musick mentions two Olympus. Authors distinguish'd by the Name of Olympus; the most antient of which is the Mysian, the Disciple of Marsyas, who was believ'd to have imparted his Name to Mount Olympus. He lived before the Trojan War, and to him are ascribed Songs, Elegies, and Hymns in bonour of the Gods. Plato, Aristophanes, Aristotle, and Ovid cite his Verses or musical Airs. The other Olympus was a Phrygian Musician, which Suidas believes to have been contemporary with Midas. There was also a third Olympus a Philosopher of Alexandria, also mention'd by Suidas.

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Terpander.

TERPANDER, a Lesbian, born at Metbymna, or Antissa, or Arna, or at Cuma, according to Plutarch and Alian, was the first Introducer of Musick into Lacedamon, and preceded Thales of Crete,: But Hieronymus Rhodius, St. Clement of Alexandria, and Atheneus place him in the Reign of Lycurgus, affirming withal, that he turn'd into Verse, or composed for Song, the Laws of that Legislator. Hellanicus, believing him much more Modern, fixes him in the xxvi Olympiad; but on the contrary St. Clement of Alexandria allows him to be Antient. by referring him to the Age of Midas, which was long before the Olympiads, and at the same time Phanias in St. Clement makes him younger than Lesches and Archilochus: tho' Glaucus in Plutarch believes him elder. Terpander began his Poems with those Verses in praise of Jupiter, which are cited by St. Clement of Alexandria, Lib. 6. Strom. Jupiter the beginning and principal of all things, to you I address the beginning of my Hymns. This Author was also fuch an able Musician, that he appeas'd a Seditious Tumult by finging his Verses. To him are ascrib'd the Invention of Elegies, and the seventh string of the Lyre. There was a succession of the first Poets, which themselves wrote the words of their Poems, and fet them to Musick, as is observ'd by Nicomachus, in his Harmonical Enchiridion. Hermes, or Mercury invented the Lyre, and taught it to Orpheus who instructed, in the use of it, his Pupils Thamyris and Linus, the latter of which taught it to Hercules (who kill'd him) and to Amphion the Theban, who made use of it in building the Walls and Gates of Thebes; after which Terpander found Orphem's Lyre, and carried the Invention into Egypt.

Phaenno.

PHAENNO OF Epirus, is by some Authors rank'd amongst the Poets which preceded Homer, but if she be the same with Phaennis, Daughter of the King of the Chaones, mention'd by Pausanias, she lived

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lived several Ages later than that Poet. Zosimus, Paulonias and Tzetzes mention the Oracle of Phaemis,

ABARIS, a Scythian and Hyperborean, the Son of Abaris. Seutha, or Seuthus, mention'd by Herodotus, famous in Antiquity for the Fictions Storied of him, may also be rank'd amongst the Historians. The Time when he flourish'd is very uncertain: Hippostratus places his Embaffy to Athens under the III Olympiad. others under the XXI; and Pindar in Harpocration, in the time of Crasus, who reign'd in the LIV 0lympiad. Eulebius, who in one place tollows this Sentiment, in another afferts this Embaffy to have been in the LXXXII Olympiad. If Phalaris's Epiftles were genuine, and 'twas also certain that Tyrant reign'd in the LII Olympiad, 'twould be equally unquestionable that Abaris lived then, fince Phaloris writes to him; but those Letters being supposititious, cannot afford any real Foundation to this Conjecture. We shall not here recite the Fables which have been broach'd concerning our Abaris, but shall content our selves with barely hinting that Suidas makes him the Author of the following Books: The arrival of Apollo in the Hyperborean Regions; the Nuptials of the River Hebrus; Theogonia, or, the Origine of the Gods; a collection of Oracles, and another of Lustrations, or Sacrificatory Expiations. Plutarch mentions a Life of Abaris by Heraclides, which he tells us, was full of Fictions, and composed for the diversion of the Readers. Proclus cites a Tract of Pythagoras concerning Abaris, and Porphyrius, which makes him a disciple of Pythagoras; but he was elder than that Philosopher, and that Life of him, ascrib'd to Pythagoras, was, as well as a great many other Pieces, compiled by some one of his Sect, and broach'd under his Name.

We have under the name of Hanno, a Treatise entituled, the Voyages of Hanno, King of the Carthaginians, beyond the Pillars of Hercules: which some

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some believe elder than Homer; but 'tis very probable that the Hanno treated of in this Voyage, was the famous Carthaginian General, who supported the War against Agathocles, in the flourishing Times of the Republick of Carthage, as Pliny observes when speaking of this Voyage; which must not pretend to any great share of Reputation, but is by Athenaus look'd on as a furreptitious and fabulous Piece, compos'd by some Greek. Some Authors take it for only an Abridgment of a much larger Work written by Hanno. But yet both Geographers and Criticks have made use of it. Gelenius first publish'd it in Greek in 1522. Gefner translated it into Latin, and caus'd it to be printed in 1559. Henry Boecler afterwards publish'd it in Greek and Latin, with Notes, in 1663; and then it was printed with a Fragment of Stephanus Byzantinus de Dodone, at Leyden in 1674. and lastly with the Small Geographers at Oxford in 1698. Besides these, there are several Authors which

wrote the Story of the Trojan War, at the time

when it happenned; they are,

Sifyphus.

Sisyphus of Coos, who is faid to have been Secretary to Tencer, and besides posses'd of the fame Memorials of the Trojan War, which Homer made use of; but this Historian is not mention'd by any other Authors than John Malala, which Tzetzes Copied, and a Manuscript Chronology cited by Allatins.

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CORINNUS, a Disciple of Palamedes, is suppos'd to have composed an Iliad in Verse, during the time that Troy held out against its Siege; as also to have written it in Doric Letters, which were invented by Palamedes. Suidas, who mentions this, adds that he wrote a relation of Dardanus's War against the Paphlagonians, and that Homer borrowed the subject of his whole Poem from him.

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Some Writers also mention one CREOPHYLUS Creophya Samian, which is represented to have been Ho-lusmer's Host, as well as his Master, and by several made the Author of the Poems, which have all along pass'd under the Name of that samous Poet.

DARES, a Phrygian, and Trojan Priest, is men-Darestion'd by Homer in the fifth Book of his Iliad, and Phryx. by several made the Author of an Iliad: which Lian Lib. 11. Cap. 2. of his Various History, says, was extant in his time; and Photius, in his Extract of Ptolemaus Hephastion (Bibl. Cod. 190.) tells us, that Antipater the Acanthian said, that Dares, who wrote an Iliad before Homer, warn'd Hector against

killing the Companion of Achilles.

Dictys the Cretan, one of the Followers of Dictys Idomeneus, pursuant to the Testimony of Suidas, Cretensis, wrote ten Books of the Trojan War: he is also mention'd by Isaacius Porphyrogenetus and Cedrenus. Homer also borrow'd several particulars from this History, if we may believe Tzetzes: but these Evidences are not at all to be relied on; for Suidas who deserves much rather to be credited, was manifestly imposed on by a spurious Dictys, and ascribes to the same Author, a History of Italy; which could not possibly be written by any Author contemporary with the Trojan War.

Mar: Eustathius also cites this Author, but neither of them having ever seen him, they only pub-

lish'd the report of common Fame.

Ptolemaus Hephastion likewise speaks of one HeleNA, Daughter of Musaus, who before Homer, wrote Helena.
the History of the Trojan War, and of Phantasia,
of Memphis, Daughter of Nicarchus, who also be-Phantasia
fore Homer, wrote the Trojan War and Travels of
Ulysses, and left her Books at Memphis, where Homer sound, copied, and digested them into order.

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See Ptolomaus Hephastion in Photius, Cod. 190. Eustathius also says something of the same nature in his Preface to Homer: but this supposition is wholly groundless, and the word Phantasy, made use of really to express Imagination, is here mistaken for a proper Name.

Palamedes

Sarpedon.

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PALAMEDES of Argos, Cousen German to Agamemnon, flourish'd a little before the Trojan War. Euripides cited by Laertius, praises him as a Learned Poet, and Suidas affirms, that his Poems were suppress'd by the Descendants of Agamemnon, or even by Homer himself. The Invention of some Greek Letters is ascrib'd to him, as is also that of certain Tables to play at Dice.

Pliny in the 13 Book of his Natural History, c. 13. relates that Mutianus, who had been thrice Conful, being Governour of Lycia, in a Temple found a Paper, on which was a Letter written from Troy, under the Name of Sarpedon, King of Lycia: but Pliny was in the right not to give credit to this Story; for, says he, if the Writing of Epistles on Paper was in use in Homer's time, how came that Poet to say, that in Lycia it self, Codicils, and not

Letters were given to Bellerophon.

If it was true, that Paris the Son of Priam, was the Author of an Encomiastic Discourse, or Hymn on Venus, he would have been an antienter Poet than Homer; but fince 'tis no where mention'd besides in Malala's Chronographia, 'tis very suspicious.

If these Authors have existed, and composed these Pieces, which seems very doubtful, they have been long entirely lost; for the two Books of the Trojan War, now extant in Latin, one of which is ascribed to Dietys of Crete, and the other to Dares of Phrygia, are most certainly spurious, and forged by some Writer which aimed at diverting, or exercising his Parts, with these Fictions. The very manner which the Author pretends they were discovered,

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cover'd, shews them to be Romances. With regard to the first, he feigns a Letter from Septimius. o Arcadius, in which that Roman advises him that the Earth being open'd by the violence of a Temnest in a certain Place of the Isle of Crete, the Tomb of Dictys was discover'd, and the Shepherds found a small leaden Coffer, in which was his History of the Trojan War, written in Phanician Characters: and to authorife the other, he pretends another Letter from Cornelius Nepos to Sallust, in which he informs him that Dares's Book was found at Athens, in his own Hand Writing, that he tranlated it into Latin: but that Impostor is discover'd by his Stile, which doth not at all refemble that of Cornelius Nepos, of whom we have the Life of Atticus.

Ælian, Lib. XI. cap 2. mentions two other Poets antienter than Homer, which may pass amongst the Historians, namely OROEBANTIUS, a Oroeban-Trezenian, and MELISANDER, a Milesian, who tius. wrote the Fight betwixt the Lapitha and the Cen- Melifantours; but Alian only fays, that according to common Opinion, they were elder than Homer. Suidas mentions Thales of the City of Elyrum in Crete, as Thales. antienter than Homer: but Strabo who calls him Thaletas, makes him contemporary with Lycurgus; for speaking of that Legislator, Book 10. he says, that being in Crete, he affociated with Thaletes, who made Lyrick Verses, and learn'd of him the Conduct of Rhadamanthus and Minos. Sextus Empiricus, says also, that Lycurgus follow'd the directions of Thaletes of Crete in the composure of his Laws.

Dionysius of Halicarnassus, mentions the Poet Arctinus, Arctinus, as a very antient Author of the Trojan History. "We may, (says be, speaking of the History of the Palladium,) infer from these Particulars "which we find in Callistratus's History of Same

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thrace, in Satyrus, an antient Collector of Fables, "us, "and in the Poet. Arctinus, who is the eldeft of all "ed N "those which we know." But this Passage does "Poet not positively averr that Artimus was the most antient Poet, nor even that he was before Homer; but only that he was the most antient Writer which had treated concerning the Palladium. febius in his Chronicon, says, that Arctinus, call'd the Milesian, flourish'd in the third Olympiad, and that he wrote Athiopida, and the Destruction of Troy, Suidas makes him yet more modern: Arctinus, fays he, the Son of Teleus, and Grand-son of Nauteus, Milefian Poet, and Disciple of Homer, lived, according to the Testimony of Artemon the Clazomenian, in the ninth Olympiad, four bundred Years after the Trojan War. Atbenaus cites another Arctinus Corinthian, who wrote the Titanomachia, by others ascrib'd to Eumelus of Corinib. S. Cyrill also mentions an Arctinus in his first Book against Julian.

'Tis observable concerning the Authors elder than Homer, which we have been treating of in this Article, that fome are later than that Poet, others not mention'd by any other Writers besides fome Moderns and of little Credit; and laftly,

that others of them are wholly spurious. But the same Censure must not be passed on

those two Authors which Homer himself cites, as having written on the taking of Troy, and the Tra-Demodo- vels of the Greeks, in their Return into their Country; namely Demonocus the Corcyrean, and PHEMIUS of Ithaca. Tho' 'tis yet very probable, that they existed only in the Imagination of Homer, who feign'd Poets and Poems, as he did Heroes and Heroick Actions, and might even to that end, by a Poetick License, remove some of his contemporaries as far back as the Siege of Troy; of which Opinion is his Learned Commentator Eustathius; who speaking of Phemius, says, "The Antients inform er us,

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"us, that Phemius, Homer's Master, was a Learnall "ed Man, cherish'd by the Muses; where that oes "Poet bestows the Name of his Master on that an Ithacan Singer, to preferve his Memory to Poer; "flerity, by that Monument. They tell us also ter "Chreteis, Homer's Mother, married the true Phe-Eu- "mins: that Homer celebrated his Prudence by ll'd"making him fing to Penelope's Lovers; and his ind "Wisdom when he shew'd him acquainted with "the Address, and Artifices of Mankind. This is "fay they, what he practis'd, not only with re-" gard to Phemius; but also to Mentes, and Menter; "for they affirm them both to be Momer's Friends "and Companions; that Mentes was a skilful Pilot, "and knowing in feveral particulars, which was "on board the Vessel in which Homer sail'd to col-"lect the Materials of his History; and that Men-"tor was an Inhabitant of Ithaca, in whole Houle "he lived, and where he found Remedies to cure "a Distemper in his Eyes, with which he was "feiz'd in his Voyage; that thefe are the Reasons "why the Poet celebrated them, by transforming "them into Minerva; as he also removed Thersites, "Tychius, and Echetus from his own Time, when "they lived, to the Antient Ages, as tho' they "had lived then; this is what the Memoirs of the

Nevertheless Plato calls Phemius, a Maker of Rhapsodies; Plutarch in his Tract of Musick, seems to believe that Phemius and Demodocus were real Poets at the time of the Trojan War. "There was. "fays he, one Demodocus of Corcyra, an antient nd "Musician, who wrote the Taking of Trey in Verse, 2 " and the Nuptials of Venus and Vulcan; and one "Phemius of Ithaca, who wrote Verses on the Re-"turn of those Greeks which follow'd Agamemnon " to Troy: And we ought not to believe that the "Diction of these Poems was in Profe without

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"Measure; for 'tis more probable that they were Trans " like the Poems of Stelichorus, and other Lyrick of Tro " Poets, who invented Measures that their Verses Years "might be fung." This is what Plutarch fays, he read in the Collection of Musick of Heraclides; and Timolaus observ'd, that the Poet which was Guardian to Clitemnestra, and Phemius were Brothers: The Testimony of this Author is cited by Eustathins on the third Book of the Odysses; "Timolaus " fays, that Singer was the Brother of Phemius, who " is said to have follow'd Penelope to Ithaca to take "care of her, and that it was he whom she oblig'd "to fing to her Lovers." Eustathius also mentions one Automedes of Mycenæ, who was Master to Demodocus.

SECT. X.

Of Homer, consider'd as a Poet and Historian.

UR Remarks on the Authors concerning which we have last treated, sufficiently prove Fosephus in the right when he says that the Greeks have no Author elder than Homer, whole Works have any real Solid Merit: it may indeed be alledged that 'tis difficult to determine whether Hefiod, or Homer wrote first; but yet they lived very near about the same time, as is observ'd by Varro, and appears by the Arundelian Marble Inscriptions, which don't make the Distance much above 25 Years betwixt the time of the flourishing of the one and the other. Tho' Homer's Antiquity is fixed, yet antient Authors very much differ concetning the exact Time when he lived. Crates makes it to precede the Return of the Heraclida, and 80 Years after the Trojan War; Eratosthenes,

k I. 100 Years after it; Aristarchus, towards the Ionick vere Transmigration, that is 140 Years after the taking wrick of Troy; Philocharus, 180. Apollodorus reckons 100 erses Years after the Ionick Transmigration, that is 250 s, he after the taking of Troy; Euthymenes says, that he and sourish'd before Hesiod under Acastus; 200 Years uar- after the Trojan War. Archemachus is of the same ers: Opinion. Cassius Hemina in Gellius, takes him to usta-have flourish'd 160 Years after the Taking of Troy; claus and Cornelius Nepos, who is follow'd by several Lain Writers, fixes him 160 Years after the Building who of Rome. Velleius affirms him to be farther removed ake from the Trojan War, than some imagine, and that he lived 950 Years before the Consulat of Vinicius. Ons who was Consul in the Year of Rome 782: and Pliny. in the 830 Year of the same Epocha, makes the pace betwixt Homer and his own Time to be near 1000 Years: Juvenal living about 850 Years from the building of Rome, makes the distance the same. Sosibius Lacon places Homer in the eighth Year of King Charifus, to whom Lycurgus was Preceptor; that Prince reign'd 64 Years; and after him his Son Nicander 37 Years, and to his 34th Year is refer'd the Institution of the first Olympiad; in which Corebus was Victor, to which from the Tutelage of Lycurgus, Eratofthenes reckons 168 Years. Others will have Homer to have lived a little before the Olympiads of Ipbicus, 407 Years after the taking of Troy; and some affirm that he was contemporary with Archilochus, who flourish'd towards the XXIII Olympiad, in the time of Gyges of Lydia, 500 Years after the Trojan War. These are the Sentiments of the Antients, recited by Tatian in his Oratio ad Gracos; Clement of Alexandria, in his Stromata; Aulus Gellius, Velleius, and Pliny; but the Dispute is decided by the Arundelian Marble, which shews that it was 643 Years from Homer's Time, in the Reign of Diognetus of Athens, that is in the 676 0 3

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rest bet Year of the Attick Epotha, the 2807 of the Julian Pe. riod, 202 Years after the taking of Troy, and 2 Years before the Re-establishment of the Olympiads wherefore Cicero was not mistaken when he faid that Homer liv'd in Lycurgus's time, which Opinion is also supported by the Evidence of Timens, Apollodorus, and Strabo, who tell us that Lycurgus convers'd with him in the Isle of Chio.

Homer's Country has not been less contested than the Time of his living; for he not having mentioned the Place of his Birth, feveral Cities have done themselves the Honour to pretend to it; as Cicero teffifies in his Oration pro Archia Poeta "The Colophonians, fays he, pretend that Homer was "their Fellow Citizen: The Inhabitants of the "If of Chio, challenge him for their Countryer man; the Salaminians claim him; the Smyrnaans maintain that he belongs to them, and have "dedicated a Temple to him in their City: and " feveral other Places are engag'd in mutual Dif-" putes on this Head. " Aulus Gellius also in his II. Chap. of his 2d. Book, collects the differing Opinions concerning Homer's Country. "Some, " fays he, fay that he was a Colophonian; others " will have him a Smyrnaan: Some again make " him an Athenian, and others affirm him an Egypetian, and Aristotle avers, that he was born in " the Isle of Io., Epiphanius, Lib. 1. against the Herericks, t. 2. fays: that there are a great many various Opinions on this Subject. "Some, fays he, make Homer an Egyptian; others born "in the Isle of Chio; some a Colophonian; others " believe him a Smyrnean, and the Son of Meles "and Critheis: Aristarchus fays, he was an Athe-"nian, and there are others which believe him a "Lydian, and born at Mæonia; whilst another "Party will at last have him a Cypriot, and first " fee Light in the Suburbs of Salamis. ,, This Con-

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Pe reft betwixt the Ciries which challenge the glory d 2, of having produc'd Homer, is no new thing; for fiads Alian observes that Ptolomaus Philopator having caus'd a Temple to be built in honour of Homer, faid placed around his Image the Cities which claim'd nion him for their Citizen. Proclus makes the Dispute to lie betwixt Colophon, Chios, Smyrna, Io, and Cumes Eustathius adds Athens, and even Egypt and Italia. The principal contending Cities are couch'd inthis Verse:

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Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athena.

The anonymous Author of Homer's Life, names the several Writers who have maintain'd the several differing Opinions. " Homer, the Poet, faith he, "had for his Father Meles, and his Mother was "Critheis: he was born, according to Pindar, at "Smyrna; according to Simonedes in the Isle of Chio; according to Antimachus and Nicander, at Colophon; according to Bacchylides and Aristotle in the Isle of Jo; according to Ephorus and the Histori-"ans, at Cuma, and Dionyfius the Thracian makes him an Athenian: some say that he was of Salamis, o-"thers of Argos; and yet others of Thebes in Egypt.,,

Since Authors agree no better concerning the Place of his Birth, no wonder that they differ about the Names of his Father and Mother. The Author of his Life which passes under the Name of Herodotus, (for it is not at all probable that it was written by that famous Historian,) recites a very circumstantial Genealogy of the Ancestors of Homer; but what is suspicious, he says, that when Cuma, an Lolian City, was built in Magnefia, feveral People of various Nations came to take up their dwelling there; that Melanopus of Magnesia, Son of Itagenes, and Grand-son of Crito, a Person of a mean Fortune, was one of these Strangers; that married the Daughter of an Inhabitant of Cume, nam'd Amyrete, and that he had a Daughter named

named Chriteis, who after the Death of her Father being under the Tuition of Cleonactus the Argian, became with Child; upon which her Guardian fent her privately to Smyrna, where she was deliver'd near the River Meles, of a Son, who from thence was called Melefigenes; that she afterwards married Phemius, who adopted her Son, and took care of his Education.

Proclus, fays, that Homer's Father's Name was The anonymous Author of the Life of that Poet, makes him the Son of Meletes. The Circumstances of his Life recited by the falle Herodotus, are all so fabulou, that no Credit can be allow'd them: the reason which that Author gives why the Name of Homer was given to him, is not less incredible: he tells us that returning to Cuma, and Petitioning the Senate for wherewithal to live on, one of the Senators was of Opinion that they ought not to give him any thing, adding, that if they would keep all these Homer's Ounper, (an Expression said to signifie blind amongst the Cumaans) they would foon be well ftor'd with them, and that from that time his Name was chang'd from Melesigenes to that of Homer, Proclus says, that according to some Writers, that Name was given him in £olia, on occasion of his falling blind, the word Homer, in that Dialect fignifying a blind Man; but he himself believes that the Name of Homer was given to Melefigenes, when he was plac'd as a Hostage amongst the Inhabitants of Chies. The Refult of all that we have faid, is, that there is no fuch thing as Certainty with regard to the Name, the Time of Living, the Birth and Parents of Homer, nor the Circumstances of his Life.

The Poets have improv'd this Obscurity into a Panegyrical Topick, in their Elogies of Homer; hence it is that some of them tell us, That we

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ought not to be furpriz'd that he had no Country on Earth, fince Heaven alone was truly his Country: others, That Earth did not produce him, but that the Muses sent him from Heaven; That he was indebted to them for his Country, and Excellencies; That Calliope was his Mother; That the whole Earth was his Country, because his Fame flew to all Parts of it. The Grammarians and Criticks employing themselves in painful Searches after his Country, have wrote several Books expresly on that Subject; Instances of which are amongst the Ancients, Didymus the Grammarian, and amongst the Moderns, Leo Allatius, who proves Homer to be a Native of the Isle of Chios, by a Medal belonging to the Inhabitants of that Island, in which are represented Homer on one fide, and a Sphynx with their Arms on the other. Julius Pollux also testifies that the Inhabitants of this Isle, placed Homer's Face on the Reverle of their Medals, as the Mitylenians did that of Sappho. But Aristotle in his Rhetorick, Book 2. hints, that this is no Proof that he was their Citizen, any more than that Sappho was of Mitylene. 'Tis indeed true that Homer liv'd in the Isle of Chios as Herodotus and Thucydides relate. The Smyrnaans, Amastrians, Argives, and several other People have also stamp'd Medals with Homer's Head: Whence it follows that this is no conclusive Proof. We may much more securely depend on the Evidence of Pindar, Theocritus, Euthymenes, the Emperor Comstantin, Themistius, Claudian, and several other Authors, who have affirm'd Homer to be a Chian. But after all, other Writers of equal Credit, averring that he was of another Country, his real Native Place continues still very uncertain. Pliny lib. 8. cap. 2. relates that Apion the Grammarian, to clear the difficulty, summon'd the Ghosts of the other World, to ask Homer in what Country he was born, and who were his Patents; but dar'd not presume to declare what he

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faid; this is a Fiction which plainly denotes the impossibility of coming at any certain Knowledge on this Head. All that can be said on this Subject is to be found in Allatius. But we have already dwelt too long upon it, and would not willingly be guilty of the Fault which Seneca charges on Didymas, of having lost his Time in handling this and several other more impertinent Disputes, which ought to be unlearn'd as soon as known, Et alia

quæ dediscenda si scires, Sen. Ep. 89.

Whether the Poems ascrib'd to that Author are really his; How they have been handed down to us; and, What Credit is due to his Relations; are more useful Enquiries. Lycurgus is said to be the first which brought Homer's Poem into Greece, according to the Testimony of Heraclides, Plutarch in the Life of Lycurgus, and Alian, who say, that Lycurgus having found them at Chios, brought them complete from Ionia into Greece, whither Fame had before carried a Report of them; and some abrupt Fragments (fays Plutarch) without either Order or Connexion were gotten into that Country. But Lycurgus was the first that shew'd them there entire, notwithstanding which they were distributed amongst the Greeks even after his time in loosePieces, which were fung under certain particular Titles which were bestow'd on them, as Alian observes, lib. xiii. cap. 14. Solon appointed them to be fung in Parts, which were call'd Rhapsodies, But Pisistratus collecting these loose Pieces together, and casting them into their proper Order, was the first which publish'd the Iliads and Odysses as they are at present: This is related more at large by the Scholiasts or Commentators on Dionysius of Thrace, cited by Allatius. "Homer's Poems, say they, " were in danger of being loft, because they were " not usually written, but learnt by Heart, by fe-" veral Perfons, of which some charg'd their Mehe

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"mory with more, others with fewer Verses; " when Pififratus defiring to recover and preferve "them, gave publick Games, and proclaim'd by a "Herald, That all those who remembred any of "Homer's Verses, should recite them. He caused "also to be published thro' all Greece, That those " who had any Copies of them, should bring "them; to encourage which, he promis'd large "Rewards, on condition that those brought to him "were fuch as he had not before receiv'd from "others. After having made this Collection, he " put it into the Hands of seventy Grammarians, "and appointed them to range them in the Or-"der they should think proper, after which he af-" fembled them together, and each having brought " what he had done, they agreed that Aristarchus "and Zenodotus had succeeded best, both in the "Disposition and Correction of them, and after-" wards preferr'd the Performance of Aristarchus " before that of Zenodotus. But Avarice tempted " feveral to bring to Pifistratus their own in stead of "Homer's Verses, or at least those commonly fa-"ther'd upon that Poet, tho' not genuine: These "Criticks determined concerning them, and being "fully refolv'd not to retrench them, because "they were generally received, they diftinguish'd "them by a Note in form of a Dart, as suppositi-"tious and unworthy of Homer." I should be loth to answer for the Truth of all the Circumstances of this Relation, which may probably be forg'd in imitation of that of the seventy Translators of the Bible. But it cannot be denied that Pifistratus collected Homer's Poems, and so caus'd them to be review'd and digested, as is testify'd by an ancient Epigram, and by Cicero in his third Book de Oratore, where he affirms that Pisistratus first reduc'd Homer's Books to the Method in which they at present are; (they being before in great Con-

Book I.

Confusion.) Paulanias, Elian, Libanius, Eustathius, and the Author of Homer's Life, confirm this Evidence.

Hipparchus the Son of Pisistratus, in pursuance of his Father's Example, carefully preferv'd Homer's Poems, and commanded that those who sang them in Parts, or Rhapsodies, should recite them in a methodical Order in their Panathanea, as Plato informs us in his Hipparchus, and Elian after him,

lib. Viii. cap. 2.

This Custom of finging Homer's Verses was afterwards continu'd at Athens, and introduc'd into other Places. Cinæthus of Chio fang Homer's Poems in the 69th Olympiad, as Eustathius and the Scholialt on Pindar observe after Hippostratus. They were taught in Schools by Schoolmasters; for whom it was fo scandalous not to have Homer's Verfes, that Alcibiades once going into a School, and asking the Master for a Rhapsody of the Iliad, upon being answer'd that he had nothing of Homer, gave him a Box on the Ear, and did not stop there, if we believe Plutarch's Apophthegms. But the ill Consequences of this were, that several Persons made no scruple of altering or augmenting Homer's Verses: So that it was found necessary to correct them afresh. And accordingly Aristotle did not think it below his Character to employ himself in correcting the Iliad, which always lay under Alexander's Pillow, and was lock'd in a rich Casket, adorn'd with Jewels, which had before ferv'd Darius to preserve his Perfumes; as Plutarch tells us in the Life of Alexander, and Pliny mentions the Casket or Coffer which Darius apply'd to that Use, lib. vii. cap. 29. Strabo says that Anaxarchus and Callifthenes in conjunction with Alexander corrected this Author. Cassander King of Macedon, transcrib'd the Iliad and Odysses with his own Hand. During the Reigns of the Prolemy's, feveral Criticks employ'd Sect. emplo (acco in the Ptolen his D rious Name an, t laft c cient Prec Exce Book out l were to st lib. i Verle when Lib. Verla incli find har too all Pra far 25 the ha ria Co

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employ'd themselves in the Correction of Homer, (according to Suidas) namely Zenodotus and Aratus, in the Reign of the first Ptolomy, and under that of Prolemans Philometor, Aristophanes of Byzantium, and his Disciple Aristarchus; hence proceeded the various Editions or Copies of Homer, which bore the Name of their respective Correctors, as the Arataan, the Aristophanick, the Aristarchian Editions. The last of these was so highly effeemed by the Ancients, that the Name of its Editor (who was Preceptor to Ptolemaus Evergetes) was by way of Excellence given to all Censurers and Criticks on Books, and nothing was believ'd to be Homer's without his Approbation. But Cicero observes that there were some who did not think themselves oblig'd to submit to his Laws. One Aristarchus, says he, lib. ix. of his Familiar Epistles, Epist. 10. marks these Verses with a Dart, and I as an ancient Critick, judge whether they are really of that Poet, or spurious. And Lib. iii. Ep. 11. As Aristarchus, says he, denies a Verse to be Homer's when he dislikes it : do you (I am inclin'd to be merry) be sure to conclude, that all that you find not to be eloquent, is none of mine. Thus Tully handsomly rallies the Liberty which Aristorchus took of marking with Darts (as none of Homer's) all those Verses which did not please him. Which Practice of his hath rais'd feveral Criticks on Aristarchus himself, who have censur'd his Corrections; as Atheneus lib. v. Plutarch in his Tract concerning the Poets, and Didymus in his Scholia on Homer, have observed. Ptolemaus Ascalonita, a Grammarian, wrote a Book expressy against Aristarchus's Correction of the Odysses; and Zenodotus another Grammarian, was call'd in to give his Judgment concerning those Verses of Homer, which were rejected by Aristarchus. What we have faid discovers the Anachronism of the Scholiast which we have cited, who supposes all these Correctors to have

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have been contemporary with Pififratus, in order to make room for the Fable of the feventy Correctors, forg'd in imitation of the feventy Interpreters of the Bible. Eustathius mentions several other Editions of Homer, named from the Ciries where they were corrected and written. Of this fort were the Massaliotick and Sinepick Editions; besides which there was one call'd the Narthecian Edition, from its being kept by Alexander the Great in the Narthecium, or rich Aromatick Casket set with Jewels, which that Prince took from Darius. This Liberty which the Criticks gave themselves to correct Homer barely on their own Conjectures, without the Authority of other Copies, was justly condemn'd by Timon furnam'd Sillographus or the Lampooner; who, as Diogenes Laertius tells us, answer'd Aratus, when he ask'd him, What Method was to be used, to correct Homer's Poem so perfectly, that there should not remain one Fault? that it was impossible to be done any otherwise than by the ancient Exemplars, but not practicable by those which had been lately corrected. This is an excellent Leffon for Criticks, who are infected with the Itch of amending Books on no other Authority than their bare, and frequently frivolous, Conjectures.

Whatever Uncertainty we labour under, with regard to the Time, Country, and Life of Homer, it is out of doubt that he was the Author of the Hiad and Odysses: And the these Poems were scattered in several Songs, and in a sort crumbled into Scraps, 'tis yet visible that they are coherent and complete Pieces, and the Conformity and Evenness of the Style, as also the Connexion of the Verses, ought to satisfy us that the Aristarchi and the Zenodoti have very judiciously restored them. These Poems ought not to be considered solely as imaginary Fictions, and the sertile Result of the Poet's Invention; but as a Fund of the most ancient

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History of Greece. The known Rules of Epick Poetry suppose the truth of the Story, tho' they admit of its being adorn'd with Poetick Fictions. So that if we had no other Remains of Antiquity than Homer's Works to convince us of the Grecian War. and the Taking of Troy, we could not doubt the Truth of the Fact, which besides is attested by all the Historians, and Monuments of Antiquity. But what is yet much more confiderable, Homer discovers to us the State of Greece at that Time : that he informs us concerning their Nations, and their Kings; that he describes their States, Cities. and Government. He instructs us that Greece was divided into feveral small Dynasties, each of which had their respectiveSovereign; of which Agamemnon King of Mycena, Sicyon, and Corinth, was the most potent; that he was chosen to command in chief the Forces which went on this Expedition; he recites the Names of the feveral Nations and Princes which came to Troy, and the Number of their Ships: He traces out the Cause and Duration of the War, and the feveral Battles which happen'd during its Continuance.

These and a great many other Events are purely Historical, and can by no means be accounted Fictions. Several of them are confirm'd by creditable Historians, and the Arundelian Marbles. Homer teaches us a great number of other Particulars, which may pass as historical; as the Art of War practis'd in that Age; the Manners and Customs of different Nations; the Laws and Religion of the Greeks; the Genius and Character of their Commanders, and the Situation of their Country and Cities. So that Homer's Poems ought not to be regarded solely as an excellent Poetical Work; but as the principal and most ancient History of the Greeks, whose earlier Ages have remain'd in Obscurity, for want of such a Poet or Historian, to

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transmit their Actions to Posterity, as is handsomly exprest in those excellent Lines of Horace,

> Vixere fortes ante Agamemnona Multi: sed omnes Illachrymabiles Urgentur, ignotique longâ Nocte, carent quia vate sacro.

'Twould be endless to repeat all the Elogies which the Ancients have bestow'd on Homer, The Philosophers, Historians, Orators, and Poets have in a fort out-vied one another in loading him with Praises. Democritus admires his Learning and Wisdom; Socrates gloried in the Title of his Scholar ; Plato calls him the divinest of the Poets ; Arifotle fays, that he furpass'd them all in the Sublimity of his Style, and Grandure of his Thoughts. Cicero in his Tusculan Questions gives him this bright Elogy: "Tis reported that Homer was blind, yet "his Work is not fo much a Poem as a Picture; " for what Country of Greece, what Side of it, " what Place, what Beauty, what Battel, what "Fleet, what Actions of Men and Beafts has he " not painted, not only as if he had himself seen " them, but even so naturally that he in a fort

Dionysius Halicarnassensis calls him the Original Source, whence other Authors have drawn their Excellencies; and Velleius Paterculus speaking of Homer, says, "At this time appear'd Homer, that "great Genius which no Example can parallel. "The Sublimity of his Works, and the Beauty of his Verses, have given him a Title to the Name of Poet by a Right of Excellency: And what is yet more surprising in him is, that as there was no Writer before him, which he could imitate, so none since could ever come up to him.

"We don't find that any Author ever arriv'd at

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"Perfection in the way of Writing of which he was the Inventer, except Homer and Archilo-

Horace draws Homer's Picture in the most advantageous manner in the World, when he tells us in his second Epistle of his first Book of Epistles, That "he has better described what is honour-"ble, what is scandalous, and what is profitable "in Life, than the Philosophers Chrysippus and "Crantor: That his Iliad admirably paints the foo-"lish Paffions of Kings and Nations: That we "there see Antenor wisely endeavouring to re-"move the Cause of the War: That Paris on the contrary could not be prevail'd upon to procure "to himself an easy, happy, and quiet Life: That "Neftor used his utmost and expeditious Endea-"vours to reconcile the Differences betwixt Achilles and Agamemnon: That one of them was amo-"rous, and both enrag'd: That the Grecian Peo-"ple fuffer'd for the Follies of their Princes: That "the Greeks and Trojans were equally seditious, "fraudulent, criminal, and full of Passion: That "he proposes Ulysses for a Pattern of Wisdom, and "to inform us what Prudence can do." All the Ancients are full of the like Elogies on Homer's Poems; and it is sufficient to observe that he has been the Subject of the Admiration of all Ages.

It is indeed true that some Ancients have observ'd Faults in his Works; but none but one Zoilus ever ventur'd to despise him, and he thereby
drew on himself the Contempt and Reproaches
of all Antiquity. His Character is given by Alian, in lib. xi. cap. 10. of his Various History, where
he draws his Pourtrait in these Words; "Zoilus
"who wrote against Homer, Plato, and several
"other great Men, was of Amphipolis, a City of
"Thrace, and an Auditor of Polycrates, who drew up
"the Accusation against Socrates. He was call'd

" the Rhetorical Dog, or Snarling Orator. He made " a very ridiculous Figure; his long Beard hung "down over his Chin, but had no Hair on his "Head, that being very close shaved. His Cloak, " or rather Pallium, commonly hang over his "Knees. He loved to speak ill of all Men, and was pleas'd with nothing fo much as Contradi-" Aion; in a word, there never liv'd so morose's Wretch as this. Being one day ask'd, Why he continually snarl'd, and so obstinately persisted in speaking ill of the greatest Authors? 'Tis, reply'd he, because " I would make them what I describe them to be, which is not in my Power. The Adventure which happen'd to him at Alexandria, related by Vitruvius, is worth our Observation. Zoilus, says that Au-"thor, who acquir'd the Name of Homer's Scourge, " went from Macedonia to Alexandria, and read to " the King the Books which he had written against " the Iliad and Odyffes; but Prolomy enrag'd at his " attacking the Father of all the Poets in fuch an " infolent manner, and that he fo rudely treated " him whom all the Lovers of polite Learning, " acknowledg'd for their Chief, whose Writings " all the World admir'd, and who could not be " present to defend himself, did not vouchsate " him any Answer. Which Zoilus after having " long waited for, and being prest by Necessity, " petition'd the King for some Relief; who is " faid to have answer'd; that fince Homer, who had been dead a thousand Years, had kept and sustaind see several thousands of Men, Zoilus ought to be induec frious enough to keep himself, and also several others, " since he boasted of baving more Wit than Homer. "His Death is variously related. Some say Prolomy crucify'd him; others that he was stoned, and " yet others that he was burnt alive at Smyrna: But " in what manner foever he was executed, 'tis " certain that he very well deferv'd that Punisher ment,

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ment, fince it could not be justly inflicted for a more detestable Crime than that of falling on " an Author who was not then able to answer for " what he had written." Thus Zoilus was look'd on as the worst of Men by the Ancients, and stigmatiz'd with the Title of the vile Thracian Slave and his Name hath ever fince descended on all enrious Men, especially when that Vice has been applied with regard to the Performances of the Mind, witness those Verses of Ovid:

Ingenium magni livor detectat Homeri Quisquis es, ex illo, Zoile, nomen babet.

We shall not touch on the particular Criticisms which have been made on Homer, nor repeat what Learned Men have said in his Defence; because that does not properly relate to History. Only it ought to be observ'd that Homer kept up to Historical Truth in what he wrote, and describ'd Greece in the State in which it was in the time of the Trojan War; which is the reason that he never mention'd Achaia, nor Theffaly, which had not those Names till afterwards; nor gives the Name of Hellenes to all the Greeks, but only to some. But notwithstanding his Care, some things have escap'd him, as Velleius Paterculus observes, for instance, he lpeaks of the City of Corinth, and calls several Cities of the Ionian Colonies (which were not built till after the Siege of Troy) by the Names which they had in his own Time.

It was a common Opinion amongst the Ancients. that Homer was blind, and he was also so reprelented in his Statues, and on Medals. Plato afhrms it in his Phædrus. Cicero lays it was the common Opinion of his Time; but Velleius Paterculus declares that he that believes Homer was born blind. must be void of all his Senses: Quem si quis cacum

genitum

genitum putat, omnibus sensibus orbus est. Proclus also fays something of this in the Life of the same Poet. Some Authors, amongst which are Hesychius and Suidas, are of Opinion that all that hath been related of his Blindness was only allegorical, and defign'd to inform us, that he was not abandon'd to those Passions, which slide into the Soul thro' the Eyes. But those seem to me to talk most reafonably, who, with Pausanias and Tzetzes, affert, that his Sight was very good in his Youth, but that he loft it afterwards either by Accident, some Difease, or Old Age; but this Misfortune is reported to have happen'd different Ways, and feveral Fables have been spread on that Subject. The Author of his Life, which is ascrib'd to Herodotus, says thus, " Homer was not born blind, but clear-fight-" ed; but coming from Iberia and Hetruria to Itha-"ca, it happen'd that Melesigenes (the Name gi-"ven to Homer) whose Eyes were not very "good, found his Sight so very bad, that Mentes, whose Affairs oblig'd him to go to the Isle of Leucas, left him at Ithaca in the House of Mentor "the Son of Alcimus, one of his Friends, earnest-" ly entreating him to take care of Melesigenes till is Return from Leucas: Mentor who was rich "and charitable, cur'd him; and it was in this "Island that by Enquiry of Mentor, he was in-"form'd of feveral Particulars concerning Ulyffes. "The Ithaci say that he lost his Sight in this Place; "but I dare without scruple affirm that he was cur'd, and that he afterwards became quite blind "at Colophon. Mentes returning from Leucas to Ithaca, took Melesigenes again on-board, and con-"tinued his Voyage with him. Being arriv'd at " Colopbon, Melefigenes relaps'd, and his Diftemper "proving incurable, 'tis thought he wholly loft his Sight." Which feems more probable than all the fabulous Reports of Homer's Blindness, collected

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lected by Hermias in his Commentaries on Plato's Phadrus, which are too ridiculous to deserve a Re-

petition here.

The Death of Homer is perplex'd with as much Uncertainty and Obscurity as his Birth. Valerius Maximus says, that he died in an Island, of Grief for not being able to expound a Riddle which the Fishermen put to him in these Words: We leave what we have caught, and carry away what we have not taken; which was meant of their Lice, for they threw away those which they had kill'd, and carried with them those which escap'd them. This looks wholly like a Fiction; nor is it probable that fuch a Trifle could give him the least Uneafiness. The Author of his Life afcrib'd to Herodotus, relates this Story; but does not lay that it was the Caule of his Death, he only adds that he died of a Distemper in the Isle of Io, and is herein follow'd by Suidas.

SECT. X.

An Extract of what regards the History of the Siege of Troy in Homer.

THO' Dion Chrysoftom address'd on Oration to the Trojans, to prove the Siege of Troj a Fable, utterly void of all Foundation in History; its yet reasonable to believe that this Piece was only a witty Essay, and that this Orator in it contradicted his own Opinion. However it was, the Grecian Confederacy to make War against the Trojans, the Siege and Taking of the City of Troj, are Facts so samous and certain, and have left such a remarkable Epocha in History, that no Man of P 2

the S good Sense can in the least doubt the Truth of them.

Historians agree that the Trojan War lasted ten Years; that the City was taken on the ninth Year after the Commencement of the Expedition, and that the Greeks fet sail to return home in the Beginning of the tenth Year. Homer in his Iliad has describ'd but a very small part of this War, for he begins his Narrative with the Retreat of Achilles in his Ships, and ends it with the Death of Hector, which comprehends no more than the space of one Year according to the Laws of Epick Poetry, But in the fecond Book of that Poem, he enumerates the several Nations and Generals engag'd in that War; and this part of his Poem is purely historical, but the other Books are fabulous.

The Arundelian Marbles serve to fix the Epocha and Duration of the Trojan War; for they inform us that the thirteenth Year of the Reign of Mene-Stheus at Athens, was 954 Years from the time of the Greeks undertaking their Expedition against Troy; and that the twenty second Year of the same Reign, the 24th of the Month of Thargelion, was 945 Years after the Taking of Troy. This Year of the Taking of Troy, was the 374th of the Attick Ara, that is, after Cecrops. Eulebius, who makes it the 275th, adds the Year of the Greeks Departure. This Year is the 3505th of the Julian Period; and preceded the first Olympiad, according to Sosibius, 295 Years; according to Eratosthenes and Eusebius, 407 Years; according to Solinus, \$08; according to Aretes, 414; according to Velleius Paterculus, 415; according to Timeus, 417; and according to Dicearchus, 426 Years. And purfuant to the most exact Calculation, the first Olympiad fell on the 807th Year of the Attick Ara, which was the 3638th of the Julian Period, whence it follows, according to the Arundelian Marbles, that the

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the Space betwixt the Taking of Troy and the first

Olympiad was 433 Years.

th of The Trojan War was determin'd in the general Council of the Greeks; and Greece was then divided into a great many Dynasties: each City sent its Quota of Troops which were commanded by their Dynasta, or Princes: the Rendezvous was Agium a City in Achaia Propria in Peloponnesus. Acamemnon, then the most potent King in Greece, was Commander in Chief of the whole Army, and is therefore by Homer call'd the King of Kings. He was King of Mycenæ, Corinth, Cleonæ, Ornea, Erythræ, Sicyon, where Adrastus reign'd the first. Hyperesia, Gonoessa, Pellena, Agium, and all the maritime Coast along the Helix. Thus runs Homer's Description of his Territories, and says in another Place that he ruled several Islands, and all Argia, or Peloponnesus. He conducted an hundred Ships, and very considerable, and very numerous Forces. The Bastians were commanded by Peneleus, Leitus, Arcefilaus, Prothanor, and Clonius. (Pewhen succeeded Thersander, Son of Polynices King of Thebes, who was kill'd in Mysia.) The Cities whose Troops these Captains commanded were Hyries, Aulis, Schanus, Scholus, Eteonos, Thespia, Graa, Mycalessus, Harma, Ilesius, Erythræ, Eleon, Hyle, Peteon. Ocalea, Medeon, Copæ, Eutresis, Thisbe, Coronea, Haliartus, Plataa, Gliffas, Thebes, Oncheftus, Arne, Midea, Nilla, and Anthedon. They fitted out fifty Ships. each of which was mann'd with 120 Men. The Inhabitants of Aspiodon, and Orchomenus Minyeus, were commanded by Ascalaphus and Fasmenus. Sons of Mars and Aftyoche, and they had thirty Ships. The Phoceans were conducted by Schedius, and Epistrophus Sons of Iphitus. Their Cities were Cyparissos, Pytho, Crissa, Daulis, Panope, Anemoria and Hyampolis, those who inhabited the Country about the River Cephissus, and the City of Lilea, situate at its Mouth; they had forty P 4 Ships.

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Ships. The Locrians were commanded by Ajax Son of Oileus, who was much less than Ajax the Son of Telamon. Their Cities were Cynus, Opuns, Calliarus, Beffa, Scarpbe, Augia, Tarphes and Thronium: they had also forty Ships. The Eubaans called Abantes, whose Cities were Chalcis, Eretria, or Eiretria, Istica, Cerinthus, Dium, Carystus, and Styrum, were commanded by Elephenor: they had forty Vessels. The Athenians under the Conduct of Menestheus, Son of Peteus, had fifty Ships. Ajax the Son of Telamon brought twelve from Salamis. The Inhabitants of Argos, Piryntha, Hermione, Afine, Troezen, Eionæ, Epidaurus, and Agina, all Argians, were commanded by Diomedes, Sthenelus, Son of Capaneus, and Euryalus, Son of Mecisteus, King of Talaonis: they had eighty Ships. The Lacedamonians, whose Towns were Phare, Sparta, Meffene, Bryfie, Augie, Amycle, Helos, Las and Oetylos, were commanded by Menelaus, Agamemnon's Brother, who refolving to revenge the Rape of his Wife Helena, was the Cause of the War: They had fixty Ships. The Inhabitants of Pylus, Arene, Thryos, Apy, Cyparissos, Amphigenia, Pteleos, Helos and Dorion, were commanded by Nestor, and had ninety Ships. The Arcadians which inhabited near Mount Cyllene, and the Towns Pheneus, Orchomenus, Ripe, or Rhipæ, Stratia, Enifpe, Tegea, Mantinea, Stymphelus and Parrhafia, were commanded by Ancaus, the Son of Agapenor; But Agamemnon furnish'd them with Ships, because they did not understand the Art of Navigation. The Epei, the Inhabitants of Buprasium, Elis, Hyrmine, Myrsinus, Olenia, and Alisius, had four Ships with ten Men in each; and four Commanders, which were Amphimachus Son of Cteatus, Thalpius Son of Eurytus, Diores Son of Amaryncis, and Polyxenus Son of Agasthenes. Meges, the Son of Phyleus, who once fled to Dulichium, conducted from that Isle, and the Echinades, (op-Canada de 1000 of 100 the 8 11 5 and capolite

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posite to Elis) forty Ships. Ulysses commanded the Cephallenians, the Inhabitants of Ithaca, Neritos, Crocylia, Agilipa, Zacynthus, Samos and Epirus? He had twelve Ships. Thous Son of Andremon, commanded the Atolians, which inhabited Pleuron, Olenus, Pysene, Chalcis, and Calydon; for Oeneus and his Sons being dead, as well as Meleager, Thoas govern'd the Atolians: He was follow'd by forty Ships. Idomeneus and Meriones, were the Chieftains of the Inhabitants of the Isle of Crete, which had an hundred Cities, the principal of which were Cnossus, or Gnossus, Cortyna, or Gortina, Lyctus, Miletus, Lycastus, Phastus, and Rhytium: they had eighty Ships. Thepolemus, Son of Hercules and Aftyoche, brought with him nine Ships from the Isle of Rhodes, whose Inhabitants were distributed into three Cities, Lindus, Jelyssus and Camirus. Nireus, Son of King Charopus and Aglaia, had of the People of Syma three Ships, but very few Troops. The Inhabitants of Nifyros, Carpathus and Casus, Coos, Eurypylus's Country, and the Islands Calydna; were conducted by Phidippus, and Antiphus: they had thirty Ships. The Inhabitants of the Pelasgian Argos, Asos, Trachis, Pthia, and Hellas, call'd Myrmidon's, Hellenes, and Achivi, were commanded by Achilles, and had fifty Ships. The Inhabitants of Phylace, and Pyrrhalus, the Grove of Ceres, Iton, Antron, and Pteleus, were under the Command of Protefilaus, who was kill'd at his Landing, and was succeeded by Podarces, the Son of Iphiclus: They had forty Ships. The Inhabitants of Pheræ near the Lake of Babeis, Babe, Glaphyra, and Iolcos, commanded by Eumelus, Son of Admetus and Alcestis the Daughter of Pelias, had twelve Ships, Those of Methone and Thaumacis, and Meliban, and Olizon, had seven Vessels under the Command of Philocetess. The Inhabitants of Tricca, Ithome, and Oechalia, were under the Command of Podalirius MA COL

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and Machaon Sons of Asculapius, and had thirty Ships. The People of Ormenius, and which inhabit the Country about the Hyperian, or Hyperean Spring, Afterion, and the Mountains of Titan, were commanded by Eurypylus Son of Eremon, and had forty Ships. The Inhabitants of Argyssa, Gyrtone, Orthe, Elone, and Olooffone, were under the Conduct of Polypætes, Son of Pirithous, and attended by forty Ships. Guneus commanded twenty two Veffels fent from Cyphos, which brought the Enienes, the Perabi, and the People near the Rivers Dodone and Titarefins which discharges its self into that of Peneus. The Magnefians which Inhabit the Country along the River Peneus, near Mount Pelios, were commanded by Prothous, the Son of Tenthredon, who brought forty Ships.

The Number of the Grecian Ships, according to Homer's Account, which we have just now recited, amounted to 1070; but Thucydides will have it to be 1200. The largest of these Vessels did not carry above 100, or 120 Men, some of them were mann'd with 50, and others with no more than ten Men: so that supposing them one with another, to have brought 75 Men, the Grecian Army would then be about seventy sive, or eighty Thou-

fand Men.

On the adverse Side, Priam was King of all the Antient Realm of Troy. The most celebrated and most Valiant General was Hector Son of Priam; Eneas Son of Anchises, commanded the Dardanians, in conjunction with Archilochus and Achamas, Sons of Antenor, as Lycaon did the Inhabitants of Zelea, at the foot of Mount Ida. Adrastus and Amphius, Sons of Merope, led the Inhabitants of Adrastia, Apasus, Pityea, and Teria. Asius, Son of Hyrtaces commanded the Inhabitants of Percote, Practium, Arisbe, Sestus, and Abydus. Hippothous, and Pylaus, were the Captains of the Pelasgians of Larissa.

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Larissa. As Acamas and Pirous were of the Hellespontick Thracians. Euphemus commanded the Cicones; Pyrachmes, the Pæonæ; Pylæmenes, the Paphlagonians; Dius and Epistrophus, the Halizones;
Chromis and Ennomus, the Mysians; Phorcis and
Ascanius, the Phrygians; Mesthes and Antiphus, Sons
of Pylæmenes, the Meones; Nastes, the Carians which
inhabited Miletum; the Phthirean and Mycolean
Mountains, and the Banks of the Mæander; and
Sarpedon in conjunction with Glaucus, the Lycians.

The Greeks landing on the Coasts of Troas, and in the Thracian Chersonesus, fix'd there without any resistance, and subsisted themselves for several Years, during which time they pillag'd and plundred the Country. After having long been Mafters of the Field, they approach'd and befieg'd the City of Troy. Their Army was infested with the Plague, which was follow'd by a Quarrel betwixt Agamemnon and Achilles: the last of which retird on board his Vessels with his Troops, and left the rest of the Grecians to fight with the Trojans; who during his ablence proved advantagiously successful against his Country-men: but he returning to revenge the Death of his Friend Patroclus, frequently put the Trojans to flight, kill'd Hector, and fell himself by the Hands of Priam. Troy, which had flood 296 Years from Dardonus to Priam's Time; was at last taken and destroy'd in the ninth Year of this War.

The Greeks after this Victory, divided their Booty, and thought of returning to their several respective. Homes; but in their Return met with various Adventures. Homer in his Odysses relates those of Ulysses, in a fabulous manner; but what may have some Foundation in true History, is, that ten Years were spent in his Return into his own Country, where he arriv'd after having run thro' many Dangers.

Dangers. Menestheus, King of Athens, inhis Voyage back to his Country died at Melos. Agamemnon came Home to Mycenæ, where he was kill'd by his Wife Clytemnestra. His Son Orestes reveng'd his, by the Death of Clytemnestra, Agistbus, her Adulterous Paramour, and their Daughter Helena, in the third Year after the Taking of Troy. The Arundelian Marble remarks, that in this Year Orestes was tried and acquitted by the Areopagus; but he is also said to have expiated this Fact amongst the Trazenians. 'Tis also observ'd in that Marble, that feven Years after the Taking of Troy, Teucer the Son of Telamon, being banish'd Salamis in Greece, went to Cyprus, where he built a City, to which he also gave the name of Salamis. Agapenor, who commanded the Arcadians, being driven also on the Isle of Cyprus, built there the City of Paphos. Pyrrbus Son of Achilles, never return'd into Thessaly, but settled in Epirus, and there built Epbyra. The Adventures of the other Greeks being less celebrated, are also less known; but upon the whole it appears, that this War was not less fatal to those who undertook it, than the vanquished.

The Trojan Generals seeing their Kingdom ruined, also took their Measures, and settled in several distant Regions. Aneas and Antenor established themselves in Italy: The Phrygians and Lydians, Borderers on Troas, seized that Country, and planted themselves there. This is that part of the Story of the Trojan War, which seems best

adjusted to the Rules of Historical Truth.

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SECT. XI.

Of the Historians which flourish'd from the first Olympiad to the Reign of Cyrus.

FROM the Trojan War, to the Beginning of the Olympiads, Antiquity has scarce mention'd

any one Hiftorian.

The eldest of those which flourish'd near the Commencement of the Olympiads, was Simmias, a Rhodian Poet, tho' born at Samos, who liv'd 406 Years after the Trojan War, and wrote the Antiquities of the Samians. Tzetzes cites thirteen Verses from his Poem entituled Apollo, on those Men which have Dogs Heads. Strabo in his 14th Book cites another Simmias, a Rhodian Grammarian.

A little after flourish'd Eumelus of Corinth, who Eumelus. is by S. Hierome in his Chronicon plac'd in the third Olympiad, and liv'd to the last Year of the ninth, according to the same Chronicon, and S. Cyril in his Books against Julian. He wrote a Book entituled The Delphick Prosodia, of which Pausanias cites fome Verses. There passed also under his Name, a History of Corinth, which is thus cited by Paulanias, in his Corinthiaca: " Eumelus the Son of Am-"phylitus, of the Race of those Men which were called Bacchiades, is said to have written Verses " on the Corinthian History, and (if this Piece be " of Eumelus,) he fays, that Ephyra Daughter of "Oceanus was the first that settled in this Country." Wherefore Tzetzes in his Commentary on Lycophron, when he cites some of his Verses, calls him the Historical Poet. To this Author is also ascribed a Book entituled Titanomachia, which is mention'd in Athenaus Lib. 7. The Author, (lays he)

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of the Titanomachia, whether Eumelus of Corinth. or Arctinus, or some other, fays in his Second Book. He was also thought to be the Author of the two Works, the one entituled Bugonia, and the other Europia, which are mention'd in Eusebins's Chronicon. Anno. 250. Eumelus the Poet which wrote the Bugonia, and Europia, and Arctivus who compiled the Athiopis and Perfis of Ilion, are known. The Bugonia is mention'd by Varro in his Second Book, De Re Rustica, cap. 5. "Take Courage, Says "he, I will not fatisfie you less than he that wrote " the Bugonia." This was a Treatise of Bees, which the Greeks called Bu Moper and Baywas. The Europia, or Europa, as Pausanias calls it, was a Tract concerning Europa the Daughter of Agenor, or on the Part of the World fo term'd, which Euripides and Sophocles call Europia. St. Clement of Alexandria cites two Verses out of the Europia, and says, that Eumelus and Arcufilaus the Historiographers, turn'd Hefiod's Books into Profe, and methodiz'd them at their pleasure.

Epimeni-

EPIMENIDES, the Cretan was call'd to Athens in the XLVI Olympiad, to expiate the Guilt of the Athenians, in Murthering those of the Cylonian Faction: which he is faid to have accordingly done, and calm'd the raging Pestilence which ravag'd the City of Athens, in the following manner: He caused white and black Sheep to be brought into the Areopagus, from whence he suffer'd them to go freely, commanding those who follow'd them to facrifice each of them, on the Spot of Ground where they lay down to rest, to the God of the Place. This is what is related by the Author of the Life of Epimenides, who cites a Letter wrote by him to Solon, when Pifistratus was Master of Athens. 'Twill not be unnecessary to add the Catalogue of his Writings, which were; The Genealogy of the Curetes and Corybantes, and the Theogonia, which centain'd five Thou and Verses. Of the Preparation of the

the Argian Ships, and Jason's Voyage to Colchos, in 6500 Verses. Of the Sacrifices and Republick of the Cretans, with a Letter to Solon. Three Thousand Verses on Rhadamanthus and Minos: A Treatise of Expiations in Verse, which is mention'd by Eustathius and Suidas; and a Book of the Responses of Oracles. from whence St. Hierom and Socrates believe that St. Paul took that Sentence against the Cretans, which he cites. Athenœus mentions a Historia Teniebiniaca, or Tetishianica, which some Authors will have to be the same with his History of the Corybantes, who were call'd Thessides. This Author was extremely celebrated amongst the Antients. Plato. Aristotle, Plutarch, Pausanias and Suidas cite him with Elogies, and Laertius wrote his Life which the Reader may confult.

About the same Time flourish'd BION the Pro-Bion. connesian, who was contempory with Pherecydes as Laertius informs us in the Life of Bion, where he fays, that there were two Books which pass'd under his Name. He copied the Titles, or abridg'd the Works of Cadmus the Milesian, as St. Clement of Alexandria testifies in the fixth Book of his Stromata. The same Author also cites several of his Apo-

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BIAS of Priene, one of the seven Sages, wrote a Poem on the Country of Ionia, as Laertius informs us, as he does also that he lived under King Halyattes, that is was contemporary with Pherecydes and

Epimenidos.

ANACHARSIS, a Scythian, was contemporary with Solon, and came to Athens in the XLVII O- Anacharalympiad, according to Laertius, who affirms that besides eighty Verses which he made on War, he wrote the Scythian Laws, and of those things which he observ'd amongst the Greeks, which were affistant to the leading a frugal Life. It was a fort of Hiltory.

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Archeti-

At the same time flourish'd ARCHETIMUS, the Syracusan, who publish'd a Relation of the Conference betwixt Thales and the Sages at Cypselus, at which he said he was present, as Laertius testifies in the Life of Thales: This is not the same Archetimus, who wrote the Arcadica.

Polyzelus

Polyzelus, the Messenian, is thought to have flourish'd about the L Olympiad; for he is believ'd to be the Father of Ibycus, the Lyrick Poet, who flourish'd when Crassus reign'd in Lydia, and Polycrates in the Isle of Samos, towards the LV Olympiad, as he is placed by Suidas.

Mimner-

About the same Time lived Minnermus, who was born in the XXXVIII Olympiad. Pausanias says, that he wrote Elegies on the Fight of the Smyrnæans, with Gyges and the Lydians, which happened before his Time; for Gyges was Great Grandfather to Halyattes, the Grand-father of Crassus.

Pherecy-

To this same Time also, I am apt to think we may refer PHERECYDES, a Philosopher and Historian. His Name is very well known amongst both Historians and Philosophers: but 'tis afferted, that there are several Pherecydes's; that the Philosopher was different from the Historian, and also that there were two Historians, which we are now to examine.

PHERECYDES the Philosopher, was a Native of the Isle of Syros, one of the Cyclades, as Strabo, Apuleius, Hesychius and Suidas agree: Eustathius makes him of Babylon; but there must be a Fault in the Text; for in the very same place he calls him a Syrian; so that it ought not to be read Baβωλόνι, but Bacios, as it is in Suidas, and the Chronology of the Olympiads; or Badio, as in Laertius, that is, the Son of Babis, or Badis. Strabo, Porphyrius, Apuleius, and the Author of the Chronology of the Olympiads, says, that he was the first, or at least one of the first, which wrote in Prose. Cicero in the

the first Book of his Tuscalan Questions, tells us, that he liv'd at the same time, when his Countryman Servius Tullius reign'd at Rome; and the Author of the Chronicon of the Olympiads, places his Birth in the XLV Olympiad. According to Apuleius, 7amblichus, Lactantius, and Eustathius, he was Scholar to Pythagoras, and Master to Thales the Milesian. according to Tzetzes, who affures us, that he liv'd in the time of Crasus. Cicero says, he was the first who taught that Souls were eternal. Tzetzes believes him to have been the first that observed the Periods of the Moon, and noted the Times of Ecliples. Laertius affirms him to have written first of any on the Nature of the Gods. He compiled a Theogonia in Ten Books, in which he relates the Origine of the Gods, as is noted in Suidas. He died eaten up with Lice, if we may believe Aristotle, Lib. 5. of bis History of Animals. Heraclides in his Book of Republicks, Apuleius, Alian, Paufanias, Porphyrius, Famblichus, and fome others, distinguish two other Pherecydes's, which they make to be Historians; the one an Athenian, and the other of Leros, and some will have these two to be but one; but yet different from the Philosopher ot Syros. As to my own Opinion, I think there is room to doubt whether he that is called the Lerian, or Athenian was not the Philosopher. We have observ'd that the Philosopher of Syros wrote the Genealogies of the Gods; and what is cited of the Athenian, returns us back to that Work. Dionyfius of Halicarnassus lays of him, that Pherecydes the Atheman, came behind none in the Knowledge of antient Genealogies. Germanicus tells us, that Pherecydes the Athenian affects the Hyades to have been the Nurles of Bacchus; and in another place, that the Daughters of Lycurgus were seven Sisters, which inhabited the Isle of Naxos, and that they were by Jupiter placed amongst the Stars, because they brought

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brought up Bacchus. He cites him in other places without mentioning his Country, as doth Hyginus, in his Peetick Astronomer. Marcellinus in his Life of Thurydides, cites a Passage of the Genealogy of Miltiades. Eusebius speaking of the Historian, fays, that he lived in the time of Thales and Pythagoras; which agrees with that of our Philosopher. inclines me to believe that Pherecydes, firnamed the Athenian, is the same with the Philosopher of Syros, who was fo call'd, either from his living at Atbens, or from his having written a Book of the Genealogy of the Athenians. Suidas distinguishes two, one of Arbens, and the other of Syros: He fays, that the first collected the Writings of Orpheus, and compiled a Book entituled the AutoEthones, which comprehended the Attick Antiquities in ten Books. 'Tis very probable that this Book is the same with the Genealogy of the Gods, also divided into ten Books, and compos'd by the Syrian: thus we have a fresh Proof that the Athenian and Syrian were the same. And to shew that this Work was really that which was call'd the Genealogy of the Gods, it is fufficient that we be satisfied that it began with the Gods and Demi-gods, in order to which we need only cast our Eyes on Macrobius, Lib. 1. Saturnal. cap. 7. where he cites Pherecydes concerning Thefeus's Vow, when he was conducted to Crete, to the Minotaur. Suidas lays, that the Lerian wrote of Leros, Iphigenia, the Festivals of Bacchus, and other Subjects of the like nature; which yet agrees with the Work of the first Pherecydes. Strabo diftinguishes the Syrian from the Athenian, and doth not mention the Lerian. But Lucian, the rather to be credited, in his Book of Macrobes, places Pherecydes the Syrian amongst the antient Historians. Most of the Authors which cite this History, quote it under the Name of Pherecydes, without adding the Name of the Author's Country, as Cicero, Lib. 2.

De Oratore; Macrobius lib. v. of his Saturnalia, cap. 21. The Scholiast on the beginning of the Alceste of Euripides; the Interpreter of Apollonius, and Origen in his first Book against Celsus. From all which I am induced to believe that it is probable that the Samian, Athenian, and Lerian are but one and the same Author, who was originally of Syros, lived in the Time of Servius Tullius, born towards the XLVth Olympiad, shourish'd in the Reign of the same Servius Tullius towards the LVth Olympiad, and died about the LXth. Laertius wrote his Life.

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SECT. XII.

Of the Greek Historians which flourish'd from the Reigns of Cyrus and Cræsus, to the Persian War against the Greeks.

RISTEAS the Proconnesian, was one of the first Aristan Historians which flourish'd under the Reign of Cyrus; for according to Suidas, he was born in the fiftieth Olympiad, and lived in the Reigns of Cyrus and Crasus, which began in the LVth Olympiad. He was the Son of Democaris, or according to others, of Castrobius. He wrote a Theogonia in Profe, and the History of the Arimaspi, which were Hyperboreans, in Verse, divided into three Herodotus cites him in these Words, lib. iv. "Aristeus, a certain Poet, Son of Castrobius, says "that being excited by Phabus, he travell'd to the "Issedonians; that the Arimaspi are above them; that "they are Men with one Eye; that beyond them "there are Griffins which guard the Gold; and "farther are the Hyperboreans, which border on the "Sea; that all these People, except the Hyperboreams.

" reans, make War with their Neighbours; that the " Isedonians were exterminated by the Arimaspi, and " the Scythians by the Isledonians; that the Cimme-" rians which inhabited the Coasts of the South Sea, " being disturbed by the Scythians, had quitted their "Country. He adds, that Aristeas was of one of the " best Families of his City; that he died in a Ful-"ler's Shop, which he went into; that the Fuller " shut his Door, and immediately went to ac-" quaint his Relations with his Death, and that " the Report of his Death having run thro' the "City, a certain Cyzicenian which was just then " come from Athens, affirm'd that he met him go-" ing to Cyzicus; that the Neighbours having at last " broke open the Fuller's Shop, could not find him " either dead or alive; that seven Years afterwards "appearing in Proconnesus, he made those Verles " which the Greeks call Arimaspi, and afterwards " disappear'd; that the Metapontins held that he "appear'd in their City 340 Years after, and that " he order'd them to erect a Statue to Apollo, and " to fet up his own next it, because Apollo came in-"to their Country, and that he accompanied him "in the Shape of a Raven; that after that he dif-"appear'd." This same Story is related by Pliny, lib. vii. cap. 3. Maximus Tyrius, differt. 22. & 28. Apollonius in his wonderful Histories, c. 2. Origen against Celsus 1. iii. Hesychius in his Books of the Philosophers; Aneas Gazaus, and Tzetzes, chil. ii. bift. the soth fory, and Herodotus observes that he himself own'd that he never was farther than the Territories of the Iffedonians, and that he could give no account of the Country beyond them, but what he receiv'd from that People. Strabo, Tatian, Paufanias, and the anonymous Author, concerning the Olympiads, mention this Work of Aristeas. Longinus in his Treatife of the Sublime, and Tzetzes cite some of his Verses. Julius Pollux also mentions him.

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him. Amongst the Latins, Aulus Gellius, lib. ix. cap. 4, ranks him amongst the Writers of extraordinary Events and Fables; and Pliny in his Natural History lib. vii. cap. 2. cites him with Herodotus, to prove that the Arimafpi who had but one Eye, continually made War around their Mines, with the winged Beafts called Griffins, who guarded the Gold, which the Arimaspi took out of the Mines against their Will. All these Relations are fabulous, which perhaps might be the Reason that induc'd Dionysius Halicarnassensis, in his Judgment on Thucydides, to say that Aristeas's Arimaspi was a spurious Piece. Tatian makes this Author to be elder than Homer, and Strabo will have him to be that Poer's Master; but it is not to be doubted but that he lived long after him.

XENOPHANES a Colophonian Poet and Histo-Xenopharian, flourish'd towards the LXth Olympiad, and wrote (according to Athenaus) after the Descent of Darius into Greece, which was in the LXXIId Olympiad, and liv'd to the Age of 92 Years. Diogenes Laertius wrote his Life, in which amongst his Works, he mentions a Poem on the Original of Colophon, and the Colony which they fent to I-

taly.

The celebrated Philosopher Pythagoras the ras. Samian, may very well be allowed a Place amongst the Historians, if it be true that he wrote an Account of the War betwixt Cyrus and the Samians, as Cedrenus affirms, relating from him that Cyrus was kill'd in that War: But that Philosopher determined not to leave any thing in Writing, as Plutarch, Lucian, and Porphyrius observe; and also Fosephus in the second Book of his Antiquities, in his Time fays, that there was no one Piece ascrib'd to him which was allowed to be genuine. St. Hierome building on the Authority of Pythagoras, Ruffinus in answer, urges that there were no genuin Re-

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mains of that Philosopher; upon which St. Hierom was not able to defend himself any otherwise than by replying, that what he had said of him was not meant of his Writings, but of his Opinions, which he might easily learn from Cicero, Brutus, and Seneca. Yet Diogenes Laertius in his Life, mentions three Books of Pythagoras, viz. of Instruction, Politicks, and Natural Philosophy. The Book of Verses which bears his Name was not written by him. Laertius ascribes them to a Pythagorean of Sarepta, nam'd Lysis, who retir'd from Thebes, and instructed Epaminondas. Others attribute them to Philosaus, or Epicharmus, and some to Empedocles: But it is really rather a Collection of the Opinions and Maxims of the Pythagorean Philsophers.

Acufilaus.

Acusilaus of Argos lived before Darius's Expedition against the Greeks, as Fosephus says in express Terms, in his first Book against Apion. He wrote a Book of Genealogies, which is perhaps that wherein he has turn'd Hefiod's Verse into Prose. Strabo lib. x. relates from this Author, that Camillus was the Son of Vulcan and Cabira, and that he had three Sons which were Cabiri, from one of which descended the Cabirian Nymphs. St. Clement of Alexandria makes him one of the seven Sages. The Scholiast on Apollonius, lib. iv. cites what he faid of Endymion, and the Original of the Pheaci, which probably is in this Book of Genealogies, which is cited by Name by this Author. The Etymologist also quotes him with regard to Caos the Father of Latona. Cicero in his second Book de Oratore, says that Acusilaus's Style was plain and without Ornament. Sabinus the Sophist, who liv'd under Adrian, wrote Commentaries on this Author, which are mention'd in Suidas.

Diagoras.

Diagoras the Philosopher, according to Eusebius, flourish'd in the LXXIV th Olympiad, that is, in the Reign of Darius. Tatian informs us that there ok I.

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there was one Diagoras of Athens, who was condemn'd for revealing the Mysteries of the Athenians, and says at the same time, that it was surprising, that the Pagans who read the Phrygian Discourses of this Author, could help having him: thereby hinting that this Book was levell'd against the Mysteries of the Goddess Cybele, and yet met with a more savourable Reception than those of the Christians. Diagoras was surnam'd the Atheist, perhaps for ridiculing the Heathen Deities and Religion.

Democritus of Abdera, or according to other DemocriAuthors, of Miletus, a celebrated Philosopher, tus.
compiled several Historical Books, as that of the
Sacred Babylonian Letters; an History of the Sacred
Characters of Meroe; The Navigation on the Ocean;
and the Chaldaick and Phrygian History, which is mentioned by Diogenes Laertius: wherefore Strabo ranks
him amongst the first Philosophers who treated of
Geography after Homer. He flourish'd about the
LXXVIIth Olympiad, according to Thrasylus in his
Tract of the Reading of the Books of Democritus;
and liv'd to the LXXXth Olympiad, as Apollodorus af-

GLAUCUS of Rhegium was, according to Laertius, Glaucus. contemporary with Democritus. There was formerly extant under his Name, a Book of the Poets, which most Criticks believ'd rather to be written by Antiphon, as is observed in Plutarch's Treatise of the ten Rhetoricians; the same Author in his Tract of Musick mentions him with the Title of a Poet and Musician. 'Tis this Book which is cited by Laertius in his Life of Empedocles the Philosopher. Harpocration under the Word Museus, says that Glaucus speaks of Museus.

EMPEDOCLES of Agrigentum, a Scholar of Pytha-Empedogoras and Parmenides, according to Laertius, flourish'd cles. about the LXXXIV th Olympiad. Besides his Physical Works, he wrote a Book entituled Hepnal, Persica, Which

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which contain'd a Relation of the Expedition of Xerxes; but leaving that Work imperfect, either his Sister or Daughter burnt it, according to the Testimony of St. Hierome, taken from the Relation of Diogenes Laertius in his Life. But Aristotle mentions it in his Book of Problems, prob. 22. §. 21. As, says he, Empedocles reports in his Persica, where he saith mixing pure Meal with Water: But perhaps it ought to be read, in his Physicks instead of his Persicks; and the Quotation has indeed more Relation to Natural Philosophy, than the History of Persia.

Simonides.

Simonides, a Native of the Isle of Ceos, Son of Leopredes, lived in the Time, and after the War betwixt the Persians and Greeks; being born in the LVIth Olympiad, began to flourish in the LXVIIth, and died in the LXXVIIIth Olympiad, aged near 89 Years. He wrote in the Dorick Dialect a History of the Reigns of Cambyses and Darius; The Seafight of Xerxes, as also that at Artemisium; He also wrote in Lyrick Verses A Relation of the Battle of Salamis. He excell'd in the Art of moving Pity, in the Judgment of Quintilian, and Dionysius of Halicarnassus; which occasion'd these Words of Catullus:

Paulum quidlibet adlocutionis Moestis Lachrymis Simonideis.

And Horace :

Sed in relictis Musa procax jocis Ceæ retractes munera næniæ.

He is believ'd to have added to the Greek Alphabet the four Letters H, Ω , Ξ , and Ψ . He wrote several other Books, a Catalogue of which may be seen in Suidas, and the anonymous Author of the Chronology of the Olympiads, in Olymp. LXXXII.

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LESI.

HECATRUS the Milesian flourish'd in the LXVth Hecatrus. Olympiad, according to Suidas, and the anonymous Author of the Olympiads makes him the Son of Anagesander. He wrote the Lives of Cyrus and Cambyses. Laertius says that he was a Disciple of Heraclitus; it lo, he must have liv'd later than Suidas makes him; for Heraclitus did not flourish before the LXIXth Olympiad. Herodotus, in the second Book of his History, tells us, that this Man being at Thebes in Egypt, and having the Vanity to pretend to be descended from one of the Egyptian Deities, he became the Scorn of the Priests of that Country. He also says, lib. v. that he dissuaded Aristagoras of Miletus from undertaking a War against the Persians, and sending Colonies to Sardinia, or Myrcina. He fays in the same place, that he was Son of Hegesander and Acopmoids, Historian. The same Historian in the same Book tells us, that Hecateus the Son of Hegefander says in his Histories, that the Athenians unjustly drove the Pelasgians out of Attica, in order to possess themselves of the Country which they had yielded to the other, in Recompence for the Wall they made them build around the Citadel of Athens, because the Pelasgians had cultivated and rendred the Soil fertile. The first and fourth Book of the Genealogies of Hecateus, are cited by Stephanus; the second by Harpocration; the third by Atheneus, who on his Evidence says that the Arcadians lived on Paste or Dough, and Swines-Flesh. Stephanus, Athenaus, and Rufus Festus, cite a Description of Asia, and also of Europe, and Libya compiled by Hecatæus; but Callimachus in his Table of Authors, ascribes this Work to another Hecataus, whom he furnames the Infulair; fo that we cannot discover whether it is Hecatæus of Miletus, or another cited by Solinus, Diodorus, Dionysius of Halicarnassus, Ammianus Marcellinus, Strabo, and several o-Diodorus Siculus, and Pausanias observe that his

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his History, as well as those of Cadmus and Hellanicus, was full of Fables; which may be understood of the Abderite rather than the Milesian.

At the same time flourish'd Dionysius Milesius, Milefius. or the Milefian, according to Suidas, and the Author of the Abridgment of the Olympiads. He must have lived till after the Death of Darius, whose History he wrote in five Books, as is testified by Suidas, who also mentions his Persica, written in the Ionian Dialect, and three Books of the Trojan War; Fabulous Stories, and the Historical Circle, in seven Books. The Interpreter of Apollonius cites his first and second Book of Argonauticks, and frequently mentions this Author. Strabo makes him a familiar Friend of Xenocrates; as was also MENE-CRATES the Elaite, who wrote the Circuit or Voyage of the Hellespont, cited by Strabo. The Xenocrates with whom he was acquainted, was not him that was a Disciple of Aristute, but another much ancienter.

Hipis.

HIPIS Or Hippis, or rather Hippens or Hipys, lived either in the Reign of Darius, or that of Xerxes. He was the first Writer of the Sicilian History, and his Work was afterwards abridg'd by Myes. It was divided into five Books. He also wrote Chronica in five Books, and the Origines of Italy; Suidas also cites his Book of Argolicks, or Argologicks, perhaps it ought to be read Aftrologicks, as the Scholiast on Aratus reads it; for Plutarch in his Book of the Ceasing of Oracles, says that Phanias reported that Petron believ'd 180 Worlds, according to Hippis of Rhegium. The Scholiast on Aratus cites him concerning the Hyades. Stephanus on the Name of Profeleni, i. e. born before the Moon, being given to the Arcadians, which may confirm the Conjecture that it ought to have been Aftrologicks. The Scholiast on Euripides cites Hippeus and Hellanicus on Medea's Voyage to Corinth; perhaps it ought to be read Hippis. CHARON k I.

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CHARON of Lampfacus, Son of Pythocles, Wrote the Charon. History of the Wars of Darius and Xerxes against the Greeks, in two Books, as Suidas relates: He liv'd in the time of Xerxes, and not long before Herodotus, as Tertullian fays in his Book of the Soul, ch. 46. The anonymous Author of the Olympick Chronicon, places him in the LXXVth Olympiad. Ælian lib. i. of his various Hiftory, ch. 15. cites a Paffage out of the Persica of this Author, in which he says, that when the Persian Gallies were lost near Mount Athos, white Doves were feen in their Places; a Fiation not wholly unlike that of Virgil, of the Transformation of the Ships of Aneas. The same Author wrote a History of Ethiopia, a History of Greece in three Books, and Two Books of the Libyan History; Four Books of the Bounds of the Lamplacenians; The History of the Prytanes, or Princes of Lacedamon; The Origines of Cities in two Books; The History of Crete in three, in which he recites the Laws of Minos; The Navigation beyond the Columns. 'Tis to Suidas that we owe this Catalogue of the Works of Charon the Lampsacenian. Atheneus says that in his Book of the Limits of the Lampfacenians, he relates that in his Time, the Cup which Jupiter gave to Alemena, when he affum'd the Shape of Amphytrio, was yet shewn at Lacedæmon. Plutarch mentions this Author in his Book of the Virtues of Women as doth also the Scholiast on Apollonius on the second of the Argonauticks.

Archilochus the Poet is rank'd amongst the Archilo-Historians. Tatian lays that he flourish'd towards chus. the XXIIId Olympiad, in the Time of Gyges King of Lydia, 500 Years after the Trojan War. Eusebius places him in the XXIIId Olympiad with Simonides and Aristoxenus. Scaliger believes that he flourish'd in the Time of Darius Son of Hystaspes, about the LXXIVth Olympiad. We have nothing extant under his Name, besides the spurious Piece forg'd by Annius of Viterbo, which is not worth our mention-THEAing.

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THEAGENES of Rhegium flourish'd under the Reign of Cambyfes. The anonymous Chronologist of the Olympiads, places him in the LXIIId Olympiad. At this Time, says he, flourish'd Theagenes of Rhegium, a Historian. He is also cited by Tatian and Eusebius, as an Author which lived in Cambyfes's Time.

Democles Amelela-

To these Authors ought to be join'd several Historians, which Dionysius of Halicarnassus says flourish'd some Years before the Peloponnesian War; they are Eugeon, or according to Suidas, Eugaion; Desochus the Proconnesian; Eudemus of Paros; De-Deiochus. Mocles of Phugalea; Amelesagoras of Chalcedon, Eudemus whom St. Clement of Alexandria calls Melesagoras, lib. vi. of his Stromata, where he fays that Gorgias of Leontius, and Eudemus of Naxos, pillag'd the Works of Melesagoras. He is cited under the same Name by Hesychius and Maximus Tyrius. And is the same which is cited by the Scholiast on Euripides, in the Alcestis under the Name of Amelesagoras, who reports on his Evidence, that Asculapius was struck with Thunder, for not restoring Glaucus to Life. Having enumerated the Historians which flourish'd from Cyrus to the Persian War against the Greeks; We shall next proceed to speak of those which flourish'd about the Time of the Peloponnesian War, a little before Herodotus.

SECT. XIII.

Of the Historians which flourish'd about the Time of the Peloponnesian War, and are a little elder than Herodotus.

Hellani-

[ELLANICUS of Mitylene was born 12 Years before Herodotus, as appears by the Testimony of Aulus Gellius l. xv. c. 23. Hellanicus, says

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gan; Herodotus 53, and Thucydides 40. This is in the 11th Book of Pamphila. This Place ferves to fix the Epocha of these three famous Historians; for the Peloponnesian War beginning in the second Year of the LXXXVIIth Olympiad, Thucydides was born in the fecond Year of the LXXVIIth; Herodotus the first Year of the LXXIVth, and Hellanicus on the first Year of the LXXIst. This Hellanicus Wrote a History of the ancient Kings of the World, and the first Founders of Cities, entituled Kriven idver i no-AEWY. St. Clement of Alexandria, lib. vi. of his Stromata, faith, that Dierachidas of Megara copied the Beginning of his Discourse from the Deucalionia of Hellanicus. That Book is also cited by Athenaus. Diony sius of Halicarnassus, l. i. mentions the Troica of Hellanicus, and fays, what this Author has told us of the Flight of Aneas, deserves a better Credit, than what any others have written on that Head. The same Work is mentioned by Strabo, l. xiii. where he remarks, that Hellanicus in complaifance to the Trojans, according to his usual Manner, affirms that the Walls of Ilium, which feveral Authors fay were built after the Taking of Troy, are yet the same, and elder than that Epocha. Several other Pieces were formerly extant under the Name of Hellanicus; as the History of Athens, which Thucydides affirms to be written by an ancient Author, tho he was not able to diffinguish exactly the Time of his flourishing. Just in Martyr in his Exhortation to the Greeks, reckons Hellanicus and Philierus amongst the Athenian Historians. Authors also speak of his History of Egypt, which is cited by Atheneus l. xi. Arrian, Aulus Gellius, and Plutarch in his Treatise of Isis and Osiris, observe that in this Work Hellanicus gives the Name of Hyforis to Ofiris. It may also be reasonably believed that, the Voyage to the Temple of Ammon, of which Athenaus speaks, was Part of

this History of Egypt. Josephus cites this Author, on the Longavity of the first Men, in the 28 chap. of the 1th. Book of his Antiquities. The same Author, in his Book against Appion, observes that Hellanicus differs very much from Acufilans in his Genealogies; that Acusilans frequently corrects Hesiod, and that Ephorus shews that Hellanicus was deceiv'd in several Particulars; that Timeus censures Ephorus; that those which wrote after Timeus, also accuse him of Falsity, and that Herodotus is blam'd by all the World. Stephanus mentions several other Works of Hellanicus, namely, his Perfica, his Lesbica, and his Cypriaca. The Scholiasts on Aristophanes, also mention his Cyrenaica. Athenaus and Tzetzes, his Lolica. The Scholiasts on Lycophron and Apollonius, cite some Pasfages of Hellanicus, one of which is on the Original of Lariffa, and another regarding the Inhabitants of Chios. Athenans and the Scholiast on Apollonius, quote his Book of the Names of Nations, and the latter also speaks of his Book of Sacred Things. Stephanus Fulgentius, in his first Book of Mythologies, cites his Polytuchia, or perhaps Jupiter's Polytochia. To be short, Hellanicus is an Author very much celebrated by the Antients. Cicero mentions him in his fecond Book De Oratore. Diodorus Siculus in the first Book of his Histories, where he joins him with Cadmus and Hecatæus; Dionysius of Halicarnassus in his Character of Thucydides; Strabo in leveral Places; Valerius Maximus, Iib. 8. c. 23. and Pliny Lib. 7. c. 46. The two last tell us that he faid, that in Atolia there were some of the Race of the Epyans who lived two hundred Years. Pau-Sanias speaks of this Author in his Corinthiaca; as does Cephalion in the first Book of Eusebius's Chronicon; and Photius in his Cod. 176. of his Bibliotheque, where he treats of Theopompus. Suidas distinguishes two of this Name, the one of Mitylene, and the other of Miletus; the last of which wrote a Description

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-0 tion of the World; but 'tis probable 'twas the same Author with the former; for the Description of the World, and the Treatife of the Original of Nations and Cities, feem to be very like each other. There is also said to have been yet another Hellanicus, who is represented to have been a Lesbian, who compiled a Chronology, which he digefted according to the Ages of the Priests of Juno. He is mentioned in Stephanos on the Authority of Diony fins of Halicarna flus. Rufus Sextus, also amongst the Authors which he follows in his Descriptions of the maritime Coasts, cites one Hellanicus of Lesbos: But we have no certain Proofs of the Distinction of these Hellanici. Dionysius Halicarnaslensis, quotes the Book of Hellanicus the Lesbian on the Pheronides, and recites this Passage out of the first Book. " Pelasgus, their King, (speaking of the "Pelasgians) and Menippa Daughter of Peneus, had "a Son named Phrastor; from him proceeded A-"myntas, who had Teutonides, and to Teutonides "was born Nonas, under whole Reign the Pelaf-" gians were driven out of their Country, by the "People called the Hellenians, and having left their "Ships in the Gulph of Ionia, on the River Spurete, "they took Crotona, an in-land fortified Town; " and built the City at present call'd Thyrrenia."

This Passage seems to be very much of a piece with the Work of Hellanicus of Mitylene, of which this Phoronides may perhaps be a part. Athenaus cites the second Book of this Work under the name of Hellanicus, without adding the Sirname of the Lesbian. Dionysius of Halicarnassus also quotes Hellanicus on the Flight of Anaes, and the Expulsion of the Antient Inhabitants of Italy and Sicily; which is taken from this Author's History of Troy. But 'tis thought that the Mitylenian wrote that History: so that there is no necessity of allowing several Hellanici, and perhaps 'tis but one and the same

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fame Writer which is call'd the Mitylenian, the Milesian, and the Lesbian, either by Mistake, or because these several Sir-names might all be properly given him for different reasons.

Damastes.

DAMASTES of Sigeum, a Promontory of Troas, is one of the Historians which slourish'd within a short Time before the Peloponnesian War, according to Dionysius of Halicarnassus in his Character of Thueydides. He is cited by the same Author in Lib. 1. of his Antiquities, by Strabo Lib. 14. by Valerius Maximus, Lib. 8. by Pliny in the Table of L. 4.5, 6, 7. and in L. 7. cap. 48. and by Rusus Avienus, Suidas informs us, that Damastes was Son of Dioxippus, a Disciple of Hellanicus, and that he wrote a History of Greece, of the Ancestors of those who were engaged in the Trojan War, that he also compiled two Books of the History of Nations, and a Catalogue of Cities: He also wrote on the Poets, the Sophists, and was Author of several other Books.

Xenomenes.

Xanthus.

Dionysius of Halicarnassus joins to this Historian, XENOMENES of Chios, an Author no where else

The third is XANTHUS, Son of Candaules, who wrote the History of Sardis: He liv'd when that City was taken by the Ionians and Athenians, in the third Year of the LXX Olympiad. He wrote four Books of the History of Lydia, and the Lydian Kings. Diogenes Laertius mentions this Work in his Preface; and fays that this Historian computed the Distance of Time from Zoroaster to Xerxes's Pasfage into Greece to be 600 Years! Atheneus mentions his Hiftory of Lydia in his 12th Book, and in his 10th cites the second Book of that Work. Helychius in his Book of the Philosophers, and Suidas relate a very odd Passage out of this History: which Athenaus says, was of Andramytes, or Adramytes the Brother of Crasus, that it was reported. Solinus, c. 42. fays, that Xambus in his History of Lydia, observ'd the frequent Alterations which happen'd in that Country, This History is quoted by Pliny, Stephanus, Parthenius, and Hephaftion. But as the Hiftories alcrib'd to Cadmus the Milefian, Aristans the Proconnesian, and several others were suspected of being supposititious, so the same Cenfure has been pass'd on that attributed to Xanthus. To which purpose Atheneus, Lib. 12. says, that Xanthus of Lydia, or rather he who wrote the Histories father'd on him, who was Dionysius Schytobrat chion, as Artemon of Cassandrea affirms, in his critical Treatife on feveral Books. This Dionyfius Schytobrachion, who is also called Schytitis by Suidas, is thought to have liv'd about the Time of Cicero and Cafar. Suctonius in his Book of the illustrious Grammarians, fays, that Marcus Antonius Gnipho was instructed (as some affirm) in the School of Dionyflus Schytobrachion; which he will not easily believe, by reason 'tis not easie to bring their Times to agree. He then believ'd Schytobrachion elder than Cafar and Cicero, to whom Gnipho was contemporary. Dionysius of Halicarnassus, passes a different Judgment on the History of Lydia ascrib'd to Xanthus, whose Elogy he thus expresses; 'Xanthus the Lydian, a Man full as Learned as any of the Antients, was Author of the History of his Country, and perhaps equals the best Historians.' To Xanthus is also ascribed a Book of Magick, quoted by St. Clement of Alexandria, in his third Book, where he lays, that Xanthus in his Book entituled Magica, relates that the Magi carnally convers'd with their Mothers and Daughters. Diogenes Laertius mentions this Work in his Preface, where he fays, this Author wrote concerning the Magi. The fame Author affirms, that he wrote the Life of Empedocles, in which he observes, that Philosopher refus'd a Kingdom, which was offer'd to him. St. Clement of Alexandria hints, that Xanthus wrote of Lesches

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Lesches and Lesbos; which may encourage a Conjecture, that Xanthus compil'd a History of several Illustrious Men.

Panyasis.

To this Time we may also refer Panyasis, who wrote in Verse the Antiquities of Greece. Suidas observes, that the Antients could not agree what Country-man he was, nor who was his Father: Some afferted that he was of Halicarna flus, and Son of Poliarchus, which is the Name given him by Paufanias, and the anonymous Olympian Chronologift, who thus describes him against the 78th Olympiad: "Panyasis, Son of Poliarchus, a Halicarnassian "Poet flourished." Some Authors report him to be paternal, others maternal Uncle to Herodotus. Nor do Writers differ less on the Time when he lived: Some place him in the 78th Olympiad, but others think him antienter. He was an Augur, or as Suidas fays, Treamorning, An Observer of Prodigies. He wrote a Poem entituled Heracliada, or the Labours of Hercules, containing Nine Thousand Verses. To him are also ascrib'd Ionica in Pentameter Verle, concerning Codrus, Neleus, and the Ionick Colonies, containing feven thousand Verses: this last Piece was more Historical than the former, in which were leveral Fabulous Stories, as Macrobius observes, in the fifth Book of his Saturnalia, cap. 21. "Here is, fays he, a Story not so well known; "that, near Heraclea, there is a Nation settled "by Hercules; that they are call'd Cylicerones, " which Name is deriv'd ded of will, which figni-"fies a fort of Cup. For Panyasis, an excellent "Greek Historian, and Pherecydes tell us, that Hir-" cules was carried into Spain on a Cup: I don't "repeat their Words, because their Relation la-"vours more of Fable, than History." The Heracliada, according to Suidas, was divided into 14 Books. Athenaus cites the first of them in his first Book. Stephanus quotes the first, and the eleventh,

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and recites fix Verses of this Author. Germanicus Cafar, in his Aratea, and Hyginus in his Poeticon Astronomicon, cite this Work, and inform us, that he wrote of the Dragon which guarded the Hefperides, and perpetually watch'd, and of Hercules's Combat with him. The Scholiast on Apollonius, fays, that Panyasis reported, that Hercules coming into Lydia, was cur'd of a Difease which seiz'd him near the River Hyllus, in that Country, which occasion'd his giving the Name of Hyllus to his two Sons. Pausanias also mentions this Heracliada in his Beotica, and Proclus in his Chrestomathia, of which Photius has given us an Extract: as have also the Scholiast on Euripides on the Alcestis, and the Greek Author of the Etymologies. Quintilian informs us, what we ought to think of his Stile, Lib. 10. Where after having spoken of Hesiod and Antimachus, he adds, that Panyasis is betwixt the one and the other; that he does not come up to their Eloquence: but excels the one in his Subject, and the other in his Method. Suidas will have this Author put to Death by Lygdamis, the third Tyrant of Halicarnaffus: he also affects, that there was another Panyasis, of a later Date, who wrote of Dreams; and may probably be the lame that is cited by Artemidorus in his Oneirocri-

SIMONIDES of Ceos, the Historian was Grand-Simonison of Simonides the Poet, and flourish'd a little before the Peloponnesian War. Suidas makes him Author of three Books of Inventions, and as many of Genealogies, whence the Scholiast on Apollonius gives him the Name of the Genealogist.

Herodicus, lived also in the Time of Pericles, Herodicus and was contemporary to Thrasymachus of Chalcedon, and Polus of Agrigentum, samous Sophists. For Aristotle in the second Book of his Rhetorick, alledges as Examples of Allusions, those of Herodicus to Thrasymachus and Polus; to the one he said, You will be

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And to the other; You will ever be a Chicken, alluding to his Name of Polus. 'Tis on this Quotation that the antient Interpreter observes, that this Herodicus was an Athenian Historian, 'o' Hebsus 'Admais isoemos. This is all that we know of him.

S E C T. XIV.

Of Некоротия.

Author, except Homer, whose Works are at present extant. All that we have enumerated are only known to us by some few Fragments, or even, for the most part, by the bare Titles of their Books, which some of the Antients have preserved. Some of them are spurious, more of them dubious, and most of them rather Fables, or Poetical Fictions, than real Histories, or true Relations.

Herodotus.

HERODOTUS, or as others write it, Erodotus, is the most antient of the Greek Historians, whole Works have reach'd our Hands: and tho'in fome parts of his History, there appear some Particulars, which feem fabulous, which he relates on the Credit of others, and which he acknowledges himfelf to be dubious and incredible, that cannot deprive his Work of the Character of a real History, nor can it be denied that he has faithfully transmitted, whatever he could possibly attain any certain Knowledge of, with regard to the antient History of the Egyptians, Assyrians, Medes, Lydians and Greeks. Whence it is, that Cicero very justly stiles him, the Prince of Historians, and Father of History: and Dionyfius Halicarnaffeus, fays, that he is amongst the Historians, what Homer is amongst the Poets, and Deant :

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Demosthenes amongst the Orators. We have alrea- Herody observ'd, that according to Pamphila, cited by dotus. Aulus Gellius, Herodotus must be born in the first Year of the LXXIV Olympiad, fince he was 53 at the Beginning of the Peloponnesian War, and but 4. Years old when Xerxes march'd into Greece. There is no room left to doubt the Place of his Birth. fince he has himself inserted at the beginning of his Work, both his Name and Country. This is the History of Herodorus of Halicarnassus: So that we need not have reconsfe to the Evidence of Dionysius of Halicarnassus, or any other Authors to find what Country-man he was. But it is yet necessary to observe that he was also firnam'd the Thurian. The Reason of which Strabe, Lib. 14. gives thus: "He-"rodotus the Historian was of Halicarnassus, and af-"terwards call'd the Thurian, because he accom-"panied the Colony which went to establish them-"felves at Thurii." Hence it is that the Emperor Julian, in one of his Epistles calls him, the Thurian Historian. This Colony was sent from Athens to Thurii, or Thurium, which was situate in the Tarentime Gulph in Italy, the third Year of the LXXXIII. Olympiad, during the Magistrature of Callimachus.

We are not so certainly inform'd of the Name of his Father and Mother, tho' the common Opinion, according to Suidas, was, that the Name of his Father was Lyxus, and Dryo that of his Mother; but that we are wholly ignorant of his Circumstances and Fortune: 'Tis yet said that his Parents were of a gentile Family, and that he had a Brother named Theodorus.' The City of Halicarnassus being at that time under the Domination of Lygdamis, Grand-son of Artemisia Queen of Caria, Herodotus quitted his Country in search after that Liberty which is necessary to Learned Men, and retir'd to Samos, from whence he travell'd to Egypt, Italy, and thro' all Greece; and in his Travels R 2

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Herodotus. acquir'd the Knowledge of the Origine and History of Nations. He then began his History, and after having labour'd in that Work in the Isle of Samos, he return'd to his own Country, expell'd the Tyrant, and finding himself for that Reason expos'd to the Envy of his Fellow-Citizens, went into Greece.

The principal Defign, which he propos'd in his History, was to write the Persian Wars against the Greeks, from the Reign of Cyrus to that of Xerxes; but he also extended it to the History of other Nations. Tho' his Hiftory ends with the Battles of Platea and Mycale, it doth not begin before the eighth Year of the Reign of Xerxes, nor end till the Peloponnesian War, as he has observ'd in several places, amongst others in his 7th Book, where he fays, "That long after Xerxes return'd, to the Lacedamo-"nians, the Embassadors which had been sent to "him to ferve as Reprifals, for those which were "kill'd at Sparta, he stirr'd up a War betwixt the 60 Peloponnesians and Athenians, which he believ'd to "have been rais'd by the Wrath of God; because "the Athenians kill'd the Embassadors which the " Lacedamonians sent into Asia: " which happened in the second Year of the Peloponnesian War. He touches on this again in his ninth Book, where he lays: That in the War which long after broke out betwixt the Athenians and Peloponnesians, the Lacedamonians ravaging the Athenian Territories, fpar a Decelæa. Which Thucydides fays, happened in the nineteenth Year of the Peloponnesian War, and the last Year of the XCI Olympiad. Yet Eusebius, on the LXXXIII Olympiad, observes, that he that Year recited his Books at Athens, in the Festival of the Panathenea. Others fay that it was at Olympus, in the Assembly of the Olympick Games: Both of which may be true; for Herodotus after having recited some Parts of his History, at the Olympick Games k I.

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Games the first Year of the LXXXIII Olympiad, Heromight come to Athens, and recite them at the Pa-dotus. nathenaa, where 'twas much more proper', than at the Olympick Games: because Homer's Verses were recited there, and Crowns and Rewards bestow'd on those who succeeded well. 'Tis not known whether it was at Olympus, or Athens, that (as tis faid) Thucydides, tho' then aged eighty Years, was fo touch'd with Emulation, that he refoly'd to undertake the Writing of a History, and endeavour to equal, or excel Herodotus. Eusebius observes, in his Chronicle, that it was in the fourth Year of the LXXXIII Olympiad, that Herodotus recited his History at Athens: but it must have been the third Year; for in that same Year he was sent, as we have already hinted to Thurii. Pliny, Lib. 22. c. 4. fays, he compiled his History, in the Year of the Foundation of Rome, 300. and the second of the LXXXIV Olympiad. Which cannot be wholly true, fince he recited it at Athens four Years before. But how will that agree with what we have alledg'd, that there are mention'd Events which happen'd in the fecond, and nineteenth Years of the Peloponnesian War, that is 16 and 25 Years after. This is yet not very difficult to conceive, if we read what Lucian tells us of the great Address which our Author made use of, to raise a great Reputation over all Greece, in a small time, and with ease. "Herodotus, says he, having left Ca-" ria to go into Greece, employ'd his Thoughts in "contriving Methods, by which in a small time, " without much trouble, he might acquire a large "Stock of Glory and Reputation for his Person " and Works. He forefaw that 'twould be a tedious "and fatiguing Task to go to the respective Places, " and recite them to the Athenians, Corinthians, Ar-"s gives, and Lacedamonians. He imagin'd that he "ought to find them all affembled together. It

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"happened very luckily that they were : then all dotus. "going to celebrate the Olympian Games: He con-"cluded this Time very proper for the Execution of his Design, and that he had met with the Opportunity which he was in quest of, for he " should now find a vast Concourse of the Principal, "and most select People of all Greece. He appeard "then on the Theatre, not as a bare Spectator, but "in order to commence an Actor in the Olympicks, " reciting his Histories and charming the Audi-" tory; which occasion'd the giving of the Names " of the Nine Muses to his Books. This rendred "him more famous, than even those who bore away the Prizes at the Olympick Games. None were ignorant of the Name of Herodotus, not was there a fingle Person in Greece, who had not either feen him at the Olympicks, or heard those freak of him that came from thence: So that in "what Place soever he came, the Inhabitants pointed with their Finger, faying, this is that Herodotus who has written the Persian Wars in the "Ionick Dialect, this is he who has celebrated our "Victories. Thus the Harvest which he reap'd "from his Histories was, the receiving in one Affembly, the general Applause of all Greece, and the founding his Fame, not only in one Place, "and by a fingle Trumpet, but in all the Cities of Greece, by as many Mouths, as there had been see Spectators in that Assembly." This may help us to comprehend that Herodotus did not recite the whole nine Books of his History in one continued Series in the Olympick Assemblies; but only some Parts of them, and those Places which concern'd the Greeks. He did not then publish the intire Body ; but only shew'd some Specimen's of this Work, which he might afterwards retouch and fimish when at Thurii. But these two Passages which we have alledg'd, shew that he liv'd a long time after. Hamilton + 1. 11/1/1/20 . 41

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He divided his Work into nine Books, and gave to each of them the Name of one of the Nine Muses: For 'tis much more probable that he himfelf called them by those Names, than that, as Lucian imagines; other Persons bestow'd those Titles on them, mov'd thereto, by the Esteem they had for them. The Names of the Nine Muses are the Titles of the respective Books, and which serve to diffinguish them, which ought to be done by the Author, rather than any other. This Cafe is different from that of the Three Orations, and Nine Epiftles of Assistances, which are call'd by the Names of the Three Graces, and the Nine Muses; but they don't bear those Names in their Titles. Several fince Herodotus, in Imitation of him have given the Names of the Muses to the Books of their Works. Cephaleon also bestow'd them on the nine Books of his Abridgment of History, as is obferv'd by Phatius. Bion the Rhetorician also called his nine Books by the Names of the Muses, pursuant to the Testimony of Laertius in his Life; and amongst the Latins, P. Aurelius Opilius did the same, as is related by Aulus Gellius, Lib. 1. Cap. 25.

Herodotus's Stile has been admir'd by all acquainted with Antiquity. Cicero, the best Judge that can be alledg'd in this case, says, in his second Book of the Orator, that Herodotus is so Eloquent that nothing pleas'd him more. Atquitanta est Eloquentia, ut me (quantum ego Græce Scripta intelligere possum) magnopere delectet. And in his Brutus, that his Stile is free from all Harshness, and glides along like the Waters of a still River: Sine salebris quasi sedatus

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amnis fluit. In his Hortensius, he is of Opinion, that no Author is sweeter than Herodotus, as there is none graver than Thucydides. Quid aut Herodoto dulcius; aut Thucydide gravius? Quintilian, who was an excellent Critick, gives the same Judgment. As for Herodotus, fays he, befides the flowing Sweetness of his Stile, even the Dialect it self which he uses has a certain Grace, so that it seems to contain conceal'd Numbers. In Herodoto verd, cum omnia (ut ego quidem (entio) leniter fluant, tum ipfa dialectus habet eam jucunditatem, ut latentes etiam numeros complexa videatur, Lib. 9. And in the following Book where he is judging the Historians: Several, Tays he, have wrote History very well: but no Man doubts, but that there are two Historians preferable to all the rest. They have two different Qualities which deserve very near the Same Esteem: Thucydides is close, concise, and sometimes even crowds bimself: Herodotus is sweet, natural and prolix: dulcis & candidus & fusus Herodotus. The first is more proper for these whose Passions are quick; the second for those who are sedate: the one excels in Orations, the other in Narrations: the one has more Force, the other more Delicacy. If we appeal to the Judgment of Historians, Dion tells us, that his Discourse is grave and delicate: Dionyfius of Halicarnassus, that He is the Model of the Ionick Dialect, as Thucydides is of the Attick; and descending to particulars concerning Herodotus's Stile, he thus describes it. Herodotus very much surpass'd all others in the choice of bis Words, and justice of his Composition, and the variety of his Figures. His Discourse is composed in such a manner, that it resembles an excellent Poem, in its per-Iwasive Art, and that charming Grace, which pleases to the highest degree. He has not omitted anyof beautiful and great Qualities, unless it be in that manner of Writing adapted to Contests and Disputes, either because be was naturally not made for it, or that he despis d it, STATE OF

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as not agreeable to History: for he doth not make use of Heroa great number of Orations, nor Speeches to promote Con-dotus.
tention, nor has he the necessary Force requisite to excite
the Passions, and amplifie and augment Things. But it
may justly be said, that in recompense his Narrations are eloquent and agreeable: that his Descriptions are exact, natural and faithful, and his
Resections beautiful and judicious. In short,
throughout his Work there appears the noble
Simplicity, and charming Sincerity, which are
the most essential Qualities of a good History.

As to the Truth of his History, it must be own'd, that Herodotus has been accus'd by several Authors of not always closely following it. Ctesias suspects him in his Histories of the Medes and Assyrians. But we shall hereafter prove that Historian less worthy of Credit than Herodotus. Manethon censures his Egyptian History, and it is true that what he relates before Plammethicus, and on the Credit of others, is not very certain; but that he himself owns, whilst Manethon relates several Stories which are much more improbable. 'Tis said, that Thucydides had Herodotus in his Eye, when he censur'd those Histories which were compiled for no other End than to divert the Reader, and which, tho' they pleas'd him at the Moment, yet left him without any Fruit of his Reading. But that Historian did not apply this only to Herodotus's Hiftory, but fays it in general of all Histories of that Character. Strabo particularly accules our Author of this Fault; he tells us that Herodotus trifles very agreeably, interweaving extraordinary Events with his Narration, to supply the place of Song, Verse and Ornament. Twoenal also aims at him, when he says, that Ships fail'd over Mount Athos, and that the Grecian History was full of Lies :

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Velificatus Atbos, & quicquid Græcia Mendax Audet in Historia.

But none have ventur'd to attack the Fidelity of Herodotus with so much Freedom as Plutarch, and his Judgment would be of great Weight, if he had not himself declar'd that the Interest of his Country had engag'd him in the Dispute. Herodotus relates that in Xernes's Expedition, the Thebans to escape their Ruin, abandon'd the common Cause, and join'd with the Persians. Tho' this Fact was true, and Demoftbenes afterwards reproach'd the Thebans with it, yet Plutarch, being a Native of Charonaa a Theban City, could not bear this Affront to his Country-men; but in Revenge, difcharged his Choler against the Discoverer of the base Cowardice of his Ancestors, in a Book wrote exprelly for that purpose, and entituled, Of the Malignity of Herodotus. But the Particulars which he objects against him, are either trifling, or such as Herodorus took upon the Credit of others, and is not oblig'd to answer for them; or lastly, Plutarch himself, tho' he blames, was mistaken in the Truth of them. In a word, he betrays a great deal of Puerility and perverse Affectation in that Work. I shall not vouchfafe to allow a Place amongst the Criticisms on Herodotus, that which Harpocration ventur'd to fay, that bis Hiftory was supposititions; which is one of the most extravagant Affertions that ever was advanc'd.

On the other Side, all Greece, by their folemn Approbation, gave an ample Testimony of the Fidelity of Herodotus, in a Time when most of the Facts by him related were very well known. In his Book there appears a manifest Character of Sincerity, which even his Enemies have been forc'd

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to acknowledge. He examines the Truth of the Hero-Facts which he relates: He lays down the differing dotus. Sentiments, and endeavours to discover the true one. When he relates extraordinary Events, he tells us that he took them from the Accounts of others; he then declares which he suspects, and which he believes falle; adding, As it is faid; As I have heard; This does not feem at all probable; Those who make these Stories, relate. And he lays down for a Rule, That he writes those things which others report; but that they ought not to be depended on, any further than they are probable; that the Character of a Historian obliges him to relate what he had heard; but that he ought not to believe that all that hath been told him is true. After these Precautions, how can he be accus'd of Lying, when he relates incredible and fabulous things on the Credit of others. It cannot be denied but that it was in his Power to acquaint himfelf with the Grecian Hiftory, and that what he wrote (fome Exaggerations excepted) was true. Nor ought his Abridgment of the Lydian History any more to be suspected, since that Empire was by Situation a Neighbour to the Afatick Greeks. amongst which Herodotus was born; and the Lydian Kings having long warr'd against the Greeks, and being sometimes oblig'd to invoke their Aid their History was in a fort interwoven with that of the Greeks. Besides, Herodorus was born not above fixty Years after the Destruction of the Lydian Empire; so that it was not possible that the History of that Nation should be unknown to its neighbouring Greeks. He feems very candid in his Egyptian History; for he ingenuously owns, that all that he relates before Plammetichus is uncertain. and that he reports it only on the Credit of the Egyptian Priests, on which he did not much depend. Those, says he, who will conclude these things

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Hero- are true, are free to believe them; as for me, I only report what has been told me by several Persons. These things, lays he again, as well as others which have been related to me, seem to be arrant Fables. His History of the Assyrians and Medes, doth not at all agree with that which the modern Chronologists have follow'd; but almost all the Ancients have given Herodotus the Preference, and several have attempted to reconcile them. In his Persian History, in many Particulars, he differs from Xenophon's Cyrepædia: But we ought to observe here what Cicero fays of the latter Piece; That it was not written with the exact Fidelity of a Historian; but to lay down a Model of a just Empire. To conclude on this Head, we shall in another Place, prove that Herodotus's History agrees much better with facred Scripture History (which is the Touch-stone) than those of Ctesias, Xenophon, and several other Authors.

The only remaining Work of Herodotus now extant, is this History in nine Books, respectively entituled with the Names of the nine Mules. His chief Defign was to compile the Hiftory of the Persian War against the Greeks; which might have been entituled a Perfian History, or Perfica, according to ancient Custom. The same Subject was afterwards treated on by Dionysius of Miletus, Hellanicus of Mitylene, and Charon of Lampfacus: But the Labours of these Authors did not divert him from undertaking a new Work, being perfuaded that he was better qualify'd for fuch an Attempt than they; in which he was not deceiv'd in the Judgment of Theophrastus, according to the Testimony of Cicero in his Orator, where speaking of Herodotus and Thueydides, he says that they were the first (as Theophrastus observes) which rais'd History, and taught it a more copious and ornamental Style, than the Authors which preceded them. PURIUS ab his, ut ait Theophra-

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fus, bistoria commota est ut auderet uberius, quam supe- Heroriores, & ornatius dicere. Herodotus promises in two dotus Places of his first Book, to write the History of Assyria. There have reign'd, lays he, several other Kings of Babylon (which I shall mention in my History of Affyria.) And in another Place, Thus the Medes retook the Empire, and what they were formerly possest of, and seiz'd Ninus, (bow they took him I shall say in another Book.) and subdu'd the Affyrians, except the Country of Babylon. But these Books of Herodotus never appear'd, but were probably prevented by his Death; for if they had been ever publish'd, 'tis scarce to be believ'd that none of the Ancients should mention them. His Reputation was too great, and Subject too important to allow them to remain in Oblivion. 'Tis indeed true, that Aristotle in his viiith Book of Animals, chap. 18. blames Herodotus for Saying that an Eagle drank during the Siege of Nineveb, because, as he affirms, that Bird, as well as all those who have forked Claws, never drink: And this Fact is not mentioned in all his nine Books which we have at prefent; which leaves room for some Authors to conjecture, that Aristotle meant the History of Assyria; with which the Siege of Niniveb naturally fell in; but 'tis not impossible but Aristotle might have been mistaken, and quote Herodotus for some other Author.

There is yet besides ascrib'd to Herodotus, a Life of Homer, which is at the End of his Works; but there is no Probability that it is of this ancient Herodotus. The Author of that Life does not agree with him on the Time when that Poet liv'd; for he fays that Homer flourish'd 168 Years after the Trojan War, and 622 Years before Xerxes's Expedition into Greece. But Herodotus affirms in his Euterpe, that Homer and Hesiod preceded him 400 Years, and confequently they flourish'd more Years after the Taking of Troy. Besides, the Style of this Piece is

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Hero- very different from that of Herodorus. He says madotus. ny things of Homer, which don't at all agree with what the Ancients have said of that Poet, and treats his Subject more like a modern Grammarian, than an ancient Historian.

The first Edition of Herodotus in Greek, was that of Aldus Manutius in the Year, 1502. The Text was afterwards printed at Basil, with the Notes of Camerarius, in 1541, and 1557. The Latin Version of Herodotus by Laurentius Valla, was printed at Venice in 1474, and afterwards reviewed by Comrad Heresbachius, and printed at Colen in 1526, 1537, and 1561; and at Lyon in 1542, and 1551. Henry Stephens corrected and printed it at Paris in 1566; after which he published a new Edition in Greek alone in 1570, and one Greek and Latin in 1592. Gothofred Jungermann published a new Edition, with Sylburgius's Notes, printed at Francfort in 1608; and lastly, Dr. Tho Gale published one at London in 1679.

This History hath been translated into French by François Saliate, and afterwards by Du Rier: There are also Versions of it in Dutch, German, and in

English.

Suidas mentions an Abridgment of Herodotus's History, by Theopompus of Chios, who also wrote Philippica. There were several Theopompi; but none of them which are mention'd by the Ancients were of Chios. One of them was of Cnidos, and one of Julius Casar's Friends; he is mentioned by Strabo, lib. xiv. Another was of Synope, whose Book of Earthquakes is quoted by Phlegon. A third was of Colophon, and wrote a Book entituled The Chariot, which is cited by Athenaus; and lastly, there was an Athenian Comick Poet of that Name, celebrated amongst the ancient Scholiasts, Pollux, Athenaus, Harpocration, and some others. We can

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dotus.

not tell whether he that abridg'd Herodotus, was Hero-

one of these Theopompi or not. notivity

David Chytraus also made an Abridgment of, and Notes on Herodotus. Henry Stephens wrote, in Latin and French, an Apology for Herodotus's Hittory, a very curious Piece; and Notes on the Ionick Dialect. Joachim Camerarius wrote a Preface to him. with a fort of Dictionary of his particular Words and Phrases; and Jungermann and Gale have augmented the Glodfary.

SECT. XV

An Extract of Herodotus's History.

TERODOTUS begins his History with the ordinary Simplicity of the Ancients, in thefe Words: This is the History written by Herodotus of Halicarnaffus. After which he fuccinctly explains the Design of his Book in these Words: "That past Transactions may not, by the Length of Time, be buried in Oblivion, and that the glorious and surprizing Actions of the Greeks and Barbarians on leveral Occasions, and especially the Wars against one another, may not be blotted out of the Memory of Men." He then looks back into the Source of the Differtions betwixt the Perfians and Greeks. "The Persian Historians, says he, tell us, that the Phenicians were the Caufe of their Quarrels: For they travelling by Sea to trade with distant Nations, came to Argos, then the principal City of all the Country now call'd Greece; and that having fold almost all their Cargo in that Place, the Women of the City, and amongst others, Io Daughter of Inachus, came on board their Ships, and whilft they were em-

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Hero- "ploy'd in buying their Merchandizes, the Phanicians offer'd Violence to them, and that some of "them escap'd, and others were forcibly seiz'd " of which last number was lo. That she was car-" ried by the Phanicians into Egypt; and that after "this several Greeks, whose Names he did not "know, but were reported to be of the Isle of "Crete, came to Tyre, and in Revenge of the In-" jury done ther Country, seiz'd Europa the King's "Daughter, by way of Reprisal: But that the "Greeks were afterwards guilty of a fecond Infult; " and that arriving at Colchis with a Galley, and " rowing up the River Phasis, after having dis-" patch'd the Business for which they came, stole " Medea, Daughter to the King of Colobis. " long after, Alexander the Son of Priam refolvid " to steal a Grecian Woman, being persuaded that "A& would also remain unpunish'd: That ac-"cordingly he stole Helena, and when the Greek " requir'd her to be return'd, defended himself by "instancing the Rape of Medea: That no Revenge had been taken on either Side, besides "that of Ravishing; because it was believed "that tho' the Forcing of Women was an unjust "Violence, it was a Folly to revenge it, and that " the wifest Course was to take no Notice of these Women, who could not be ravish'd without their "own Confent to the Rape. That notwithstand-"ing this, the Greeks fo warmly refented ir, that " to revenge the Rape of this Lacedamonian Helena, "they arm'd a Fleet, which failing to Afia, de-"Afroy'd Priam's Kingdom: After which the Afia-"ticks always look'd on the Greeks as their Enemies, "and that the Persians being by Situation united to last all the Nations of Asia, separated from the Europe "ropeans and Greeks, gave into the same Notion, "and believ'd that the Ruin of Troy ought to be average and consider'd as the Original of the Persian War against the

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"the Greeks." Thus runs the Persian Relation, Heroaccording to Herodorus. But the Phanicians deny docus. their forcing away Io, and urge that she having intrigu'd with a Captain of a Ship, and being with Child by him, voluntarily went with him. Herodotus tells us, that he will not undertake to examine how the Fact really was; but that he will shew that they were the Aggressors, and first fell upon the Greeks unjustly, and that he will mention both the great and little Cities; For, adds he, feveral of them which were formerly great, are become small; and amongst those which are at present large, a great many were formerly little; which learns us that human Affairs are in a State of perpetual Vicissitude, Fer licity and Infelicity, Prosperity and Adversity.

The Grandeur of the Persians, and their Wars against the Greeks, began in Cyrus, who overthrew the Kingdom of the Lydians, and took Crefus their King. Herodotus traces the History of that Kingdom a little higher. Crassus was Son of Alvattis. and King of the Nations which inhabit along the River Alys. He was the first Asiatick which subjected part of the Greeks, and made an Alliance with the rest, all the Greeks before his Reign enjoying an entire Liberty. The Cimmerians before that Time had made an Attempt on Ionia; but contented themselves with ravaging the Country, and carrying off the Booty without taking any Towns. The Heraclidae were Kings of Lydia, before the Race of Crasus, which was that of the Mermnada, ascended the Throne. The first of the Heraclida, and King of Sardis, was Argon Son of Ninus, and Grandson of Belus Son of Alcaus: The last was Candaules, whom the Greeks call'd Myrfilus, En because the Son of Myrsus. The Kings before Artion, on's Time, descended from Lydus Son of Atys, who be cave the Name of Lydia to this Country, which cainst before was call'd Meonia, The Heraclida, Descen-

Hero- dants of Hercules and Fardana, kept this Kingdom dotus. for the space of 505 Years, to Candaules, who loft it by his Imprudence. He had a Wife which he paffionately lov'd, and which he believ'd the most beautiful of her Sex. He boasted of her Charms to Giges his Favourite, and one of his Guards, and the more to convince him of her Beauty, refolv'd to shew her to him stark naked; and accordingly placed him in the Porch of her Chamber, where the Queen was us'd to put off her Cloaths when the went to Bed, ordering him, that as foon as he had feen her, and her Back was turn'd, to retire undifcern'd; which he could not fo dextroufly effeet, but the Queen faw him; who being inform'd by her Husband of what had pass'd, sent for Gygu, and offer'd him his Choice, either to die, or reign by killing her Husband. Gyges constrain'd by Necessity, accepted the latter: She then plac'd him in the same Place where her Husband had before fer him, and when Candaules was affeep, Gygu flabb'd him in the Breaft with a Dagger, and fo became possess'd of his Wife and the Kingdom, in which he was confirm'd by the Answer of the Delphick Oracle. Grees made War against Miletus and Smyrna, and took Colophon by force of Arms. He was succeeded by his Son Ardys: He took Priene and Miletus . In his Reign the Scythian Nomades march'd into Asia, and took the Country of the Sardes except only the Citadel. Ardys having reign'd 39 Years, left the Realm to his Son Sadyatter, who reign'd 12 Years, and was succeeded by Alyattes, who made War with Cyaxares Grandfon Italy of Deioces, and drove the Cimmerians out of Afia. He took Smyrna and Clazomenæ. Under this Prince and his Father was a twelve Years War against the thu Milesians, whose Country they annually ravage, leaving all their Buildings entire, that the Inhabi- wh tants, who were fled to the Sea-fide, might be ne himselde, Dolcenentic'd

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be ic'd After this, Alyattes, returning to Sardis, fell fick, and fent to consult the Delphick Oracle concerning his Distemper, which declar'd it would not give any Answer till he should have rebuilt the Temple of Minerva. He then immediately sent an Embassador to Miletus to treat of a Peace with Thrasphulus

and the Milesians, which was soon after concluded, and Alyattes having built two Temples to Minerva at

Affestus, recovered his Health. In this War, none of the Ionians, besides the Inhabitants of Chios, assisted the Milesians, in acknowledgment of the Aid they

had receiv'd from them in their War with the Eryibreans. Periander the Son of Cypselus, King of
Corintb, is said to have advised Thrasybulus of the

Response of the Oracle. Herodatus here speaks again himself, to make way for the Story of Arion

the Musician of Methymna, who embarking at Ta-

iners ready to cut his Throat, after having for some time plaid on his Harp, threw himself into

the Sea, where, as 'tis reported, he was taken up by a Dolphin, who carried him to Tanaros, from

whence he went to Corinth, and, arriving there bethe fore the Vessel on which they had embark'd, pre-

ring fented himself to Periander, and related to him the ady- Adventure, which was confirm'd by the Arrival of

ded the Ship's Crew, who faid they had left him in fon lealy, and were surprized to see him there. Hero-

Afia. dorns does not affirm the Truth of this Relation,

the thus reported by the Corintbians and Lesbians, and

g'd, that at Tanarus was a Brazen Statue given by Arion,

abi- which represents him sitting on a Dolphin's Back:

b

Hero- but perhaps the Statue might occasion the Inven-

dotus. tion of this Story.

Halyattes having reign'd 57 Years, left his Dominions to his Son Crasus then aged 35 Years. This Crafus was the first which warr'd against the Epbesians: That People dedicated their City to Diana, fastening a Rope from their Wall to the Temple of that Goddess, which is about seven Stadia from the ancient City which Cresus then befieg'd. That Prince having afterwards on feveral Pretexts, attack'd the Ionians and Aolians, Subdu'd them one after another, and oblig'd all the Afiatick Greeks to pay him Tribute. He had also form'd a Defign of fitting out Ships to attack the Infulars, or Inhabitants of the Islands; but was diverted from it by the Advice of Bias the Priencean, or Pittacus the Mitylenian, that these Infulars would be found to be strongerat Sea than he. Some time after he fubdu'd all the Nations on this fide of the Alys; for except the Cilicians and Lycians he reduc'd all the other Nations to Obedience to him; namely, the Lydians, Phrygians, Mysians, Maryandini, Chalybes, Paphlagonians, Thracians, Thynians, Bithynians, Carians, Dorians, Lolians, and Pampbilians. After having subdu'd all the Nations, and augmented the Power of the Lydians, the most learned Men of that Age came to visit him at the City of Sardis, which then flourish'd in Honour and Riches. There arriv'd Solon the Athenian, who having promulgated his Laws at Athens, left that City, under pretence of Travelling for the space of ten Years, after having oblig'd the Athenians to observe the Laws which he had left them, during that Time. He went first to the Court of King Amasis, and from thence to Sardir, where he was well received by Crafus. The third or fourth Day after his Arrival, that Prince commanded his Treasures and Riches to be shewn The state of the s

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him; after he had feen which, he ask'd him whe- Herother he had ever found a Man whose Felicity was dotus. comparable to his? Solon answer'd, Tes, I bave feen Tellus the Athenian, who is happier than you. Crass, surprized at this Answer, ask'd why he thought Tellus happy: Because, said he, Tellus livid in a well constituted Republick; bad virtuous Children, all which survived him; and after having lived as well as be could on Earth, dy'd gloriously: For coming to the Affifance of the Athenians at the Battle fought at Eleusis against the neighbouring People, and baving put the Enemies to flight, he dy'd in the Arms of Victory, & desireable and glorious Death; and the Athenians ereded a Tomb at the publick Expence at the Place where be dy'd, and render'd to bim great Honours. Crasus again ask'd him whether he had ever feen a happier Man than himself, after Tellus: Yes, reply'd Solon, I have feen Cleobis and Biton, two Argives, lo strong and robust, that they prov'd victorious in all Combats. Their Mother was a Priestes of Juno, who one Day being oblig'd to go to the Temple, whither the ought to have been carried in a Charriot drawn by a Couple of Oxen; her Sons seeing that the Oxen were set brought at the expected Time, yoak'd themselves, and drew the Chariot in which their Mother was, for the space of 45 Stadia, to convey her to the Temple. This Action being prais'd by, all the People affembled, their Mother pray'd the Goddes to fend to them what could possibly bappen to the greatest Advantage to Men. When the bad put up ber Petition, and ber Sons bad facrified end eat with her, they fell asleep in the Temple, and died before they wak'd. Grafus enrag'd that Solon rank'd his Felicity below that of private Persons, and those of low Conditions, the Philosopher inform d him, that 'twas impossible to determine concerning the Happiness of a Person before Death, and that all things ought to be measured by their End. This Discourse then displeas'd Crasus, who dismiffing

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Herodotus. miffing Solon, took him for a Mad-man, who having no regard to the present Good, would not have any thing look'd on but the End of Things.

After Solon's Departure, the Wrath of the Gods fell visibly on Crafus, perhaps for thinking himself to be the happiest of Men. He had two Sons, the one dumb and imbecil; the other who surpass'd all the young Men of his time, who was kill'd at a Boar Hunting by Adrastus Son of Gordius, and Grand-Ion of Mydas, who fled for Refuge to Sardis. This Loss fo nearly touch'd King Crafus, that he continu'd two Years in Mourning for it; but at last the prosperous Success of Cyrus, Son of Cambyles, who had dethron'd Aftyages Son of Cyaxares, and the Persian Grandure which daily augmented, drove out that Grief by fresh Cares and Anxieties. He then began to contrive how to think of pulling down the Persian Power before it grew too formidable, and to that purpose resolv'd to consult the Oracles of Greece and Africa. He then endeavour'd to engage on his Side, the most Powerful of the Grecian Nations, and address'd himself to the Lacedemonians and Athenians, which were the most confiderable, the one amongst the Dorians, and the other amongst the Ionians. Herodotus here inserts fome Particulars relating to the Grecians: he fays, that antiently Greece was Peopled by two Nations which were its first Inhabitants, they were the Pelasgians and Hellenes: That the latter continued always in their own Country, whilst the former frequently chang'd their Seats; for during Dencation's Reign, they inhabited the Phthiotis; in that of Dorus Son of Hellen, they liv'd in the Country under the Mountains of Offa and Olympus, call'd the Istiactis; from whence they were driven by the Cadmaans, and went and inhabited a Place called Macedon, near Mount Pindus; from whence they remov'd to the Dryopis, and from thence to Pe-

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loponnesus, where they were call'd Dorians. Herodotus Herofays, he cannot affirm what Language the Pelaf-dotus. gians spoke, but thinks he may venture to conjedure that the Pelasgians of those Times spake the fame Language which the Pelasgians do, which at present inhabit the City of Croton above the Tyrrbenians. They were sometimes Neighbours to the People now call'd Dorians, in the time when they inhabited Theffaly, as well as they were to those who built Placia and Seylax, who came to live near the Hellespont, and were Allies to the Athenians. The Language of the Crotoniates and that of the Placians is the same, and there is room to believe that the Pelasgians did not begin to speak Greek before they inhabited the Country near Attica. 'Twas then that they chang'd the Names of their Cities and became themseives Greeks. As for the Hellenes they always spoke the same Language, and that Nation, but feeble before, united with the Pelasgians, by that Union became Potent, as it encreas'd also in Power by that with several other Barbarians. This is what Herodotus fays of the antient Greeks. After which coming to the State of Greece in Crasus's Time, he tells us, that Pilistratus was then Tyrant of Athens, of which he had three times made himself Master. That the Lacedamonians after being kept under by their War with the Tegeates, at last got the Superiority over them, and that they voluntarily engag'd in an Alliance with Crafus: But that Prince without flaying for the Affistance of his Allies, march'd into Cappadocia with an Army to revenge on Cyrus the despoiling of his Brother-in-Law Astyages, Son of Cyaxares, of his Kingdom, and keeping him Prisoner. He besieg'd Pteria, and took it by force of Arms; but Cyrus being come up to him with an Army gave him Battle, the Success of which was dubious, several falling on both Sides, and Crasus finding himself the weakest retir'd to Sardis,

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to the Walls of which Cyrus follow'd, and befieg'd him in the Place; which he took by Force, and in it Crasus himself Prisoner, after which he was loaded with Chains, and laid on a Pile of Wood in order to be burnt alive; when remembring Solon's Words, he thrice call'd on Solon, which Cyrus hearing, and being acquainted with the Reafon of his Exclamation, order'd him to be taken down from the Pile, and rank'd amongst his Counfellors and Friends. Herodorus here describes the Manners and Customs of the Lydians, and then paffes to the History of Cyrus, which Thread of Story he runs upward to the precedent Empires. He lays, that after the Affrians had posses'd the Empire of the upper Asia, for the space of 520 Years, the Medes first began to Revolt from them; that they threw off their Yoke, and gave example to feveral other Nations to do the fame; that Dejoces caus'd himself to be elected their King, built Echatan; that he gave them Laws, and founded their Empire; that after having reign'd 52 Years, he was succeeded by his Son Phracites, who joyn'd the Persians to his Empire, and made War with the Affrians, in which he was kill'd in the twenty fecond Year of his Reign, leaving as Heir to fucceed him, his Son Cyaxares. This martial Prince having drawn over to him all the Asiatick Nations beyond the River Alys, joyn'd their Forces with his, and led them against Niniveb to revenge the Death of his Father, and destroy the City; but as he held it besieg'd, after having defeated the Assirians in a Battle, a strong Army of Scythians, commanded by Madyes their King, and Son of Protothias came against him. The Scythians after they had driven the Cimmerians out of Europe, threw themselves into Asia, and, in pursuit of their flying Enemies, entred Media. The Medes meeting, fought them, and with the Battle loft the Empire TO THE WAR TO SEE THE

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of Asia. The Scythians penetrated even to Egypt; Herobut Psammetichus prevail'd on them by Presents to dotus. return to Syria. They continu'd Masters of Asia for the space of twenty eight Years; but at last Cyanares made a horrible Slaughter of them, and retook from them, not only the Country which he before posses'd, but also the City of Niniveb and all Affria, except Part of Babylon: after all these Actions Cyaxares died having reign'd 40 Years, (if we comprehend the Scythian Domination) and left to fucceed him Aftrages his Son, who had a Daughter nam'd Mandane. This Prince dream't that his Daughter voided such a vast quantity of Urine, that she not only fill'd the City with it, but drown'd all Afia. This Dream being interpreted by the Magi in such a manner as might terrifie Aftyages, he therefore refolv'd not to give his Daughter in Marriage to any of the Medes, but married her to Cambyfes; he also had another Dream, in which he feem'd to fee iffue out of his Daughter's Womb, a Vine which covor'd all Afia; the Magi allo interpreted this Dream to be meant of the future Grandure of him whom the should bring into the World; upon which he fent for his Daughter Mandane, then big and ready to be deliver'd, with a defign to rid himself of the Child which should be born of her; he gave it to Harpagus, in whom he confided, to kill it; but he instead of executing Aftyages's Order, gave the Infant to one of the King's Shepherds, nam'd Mitradates (who had a Wife nam'd in the Median Language Spacho, that is, Bitch) with Orders to expole it to be starv'd on the Mountains: he finding his Wife deliver'd of a dead Child, put in place of it Mandane's Son, which she bread up instead of her own. But when the Child arrived at the Age of Ten Years, he did an Action which discover'd who he was: playing with some Children about the same Age, and being

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Hero- ing elected King, he caus'd the Son of a great dotus. Medan Lord, nam'd Artembares, to be whipp'd for disobeying his Commands. At which Artembares irritated at this manner of treating his Son, complain'd to Aftrages: the Shepherd and his Son were call'd; the last of which so resolutely justified what he had done, that Afrages began to suspect him to be his Grand-fon, and after having forc'd the Shepherd and Harpagus to own the Truth, he feem'd not displeas'd that they had fav'd his Life; yet he put the Son of Harpagus to a cruel death, forcing his Father to eat of his Flesh: which he then did, and diffembled his Grief. Aftyages confulted the Magi what must be done with his Grandfon, who had given him the Name of Cyrus, and they answering that the Prediction of his Reign was accomplish'd in the Choice which the Children had made of him for their King, he fent him into Persia to his Father and Mother. The Prince growing up, Harpagus who thirsted after Revenge for the Cruelty of Astrages executed on his Son, advised him to come with an Army from Persia to dethrone his Grand-father: the Letter was convey'd in a Hares Belly, by a Man in a Hunter's Drefs. Cyrus having receiv'd the Advice, feign'd a Letter from Astrages to make him Governour of Persia. He then caus'd Orders to be publish'd, that the Persians should hold themselves in a readiness for War, and provide themselves with their Falces or military Scithes; when they were affembled, he order'd them to cut down the Thorns of a Field, which they executed: the next Day he entertain'd them with a great Feaft, and asking them which Condition they lov'd best, that of the precedent. or that of the present Day, they without difficulty chose the latter. On which Answer he remonstrated to them that they would always be as happy as now, if they would but shake off the Yoke ot

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of the Medes; to which they freely yielded. Afty- Heroages being inform'd of this Enterprise of Cyrus sent dotus. for him by a Courrier, whom Cyrus remanded back to the King, with Orders to tell him that he would come fooner than he defir'd. Aftyages caus'd his Troops to march against Cyrus, and entrusted the Command of them to Harpagus, forgetting how he had treated him. Harpagus caus'd part of the Army to go over to the Persians, and the rest were put to the Rout. Astyages having affembled some Troops, march'd against Cyrus; but his Army was entirely defeated and himself taken Prisoner, thus the Empire was translated from the Medes to the Persians, who enjoy'd it one hundred and twenty eight Years.

Herodotus here describes the Manners and Cufloms of the Persians, which he had learnt and carefully observ'd himself. They don't erect, says he, either Statues, Temples, or Altars, but laugh at those that do, because they don't believe, as Herodotus thinks, that the Gods were begotten by Men. They facrific'd to Jupiter on the highest Mountains, and gave his Name to the Calestial Orb. They also sacrifice to the Sun, Moon, Earth; Fire, Water, and the Winds. They have fince in later Ages learnt of the Arabians and Assyrians to facrifice to Venus whom the Affyrians call Mylitta, and the Arabians Alitta. In their Sacrifices the Priest generally prays for all the Persians in general, curs the Victim in pieces, which he causes to be boiled, placed under tender Herbs, and especially Trefoil: After which one of the Magi (for there are always some of them present at Sacrifices) fings a Theogonia: the Priest then carries away the boil'd Flesh, and makes what use of it he pleases. Their greatest Feast is their Birth-Day. They offer numerous Sacrifices, and make Feafts. eat very little Meat, and have a great many Dishes which

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which are not very nice; but in recompence they drink Wine liberally: when they have drunk hard they deliberate on the most important and serious Affairs, and examine their Resolutions next Morning fasting. When they meet and salute, if E. quals they mutually kifs the Mouth; and if one be a little Inferior to the other, the Complement is paid on the Cheek: but if he be much below the other, 'tis by prottrating himself before, and adoring the other. They particularly honour their Neighbours, and despise those remote from them, being posses'd with an Opinion that all Nations are in proportion as far remov'd from Virtue, as they are by Situation from the Persians, They are more sedulous Enquirers into the Manners and Customs of Strangers, than any other Nation. They wear the same Vest with the Medes, and in their Wars are arm'd like the Egyptians, They greedily thirst after the Enjoyment of all Pleasures which they hear mention'd. Herodotus affirms that the Greeks first taught them the unnatural Passion for Boys, in which Plutarch accuses him of Calumny; but Herodotus was furnish'd with better Opportunities of knowing the Truth of this Fact than Plutarch. Nor is it probable, that he would designedly load his own Nation with that Infamy, if it had no share in the Guilt. They marry feveral Virgins; but their Concubines are much more numerous: and next to Valour and military Virtue, they efteem nothing fo highly as a numerous Issue, pursuant to which Notion, the Man which has occasion'd the bringing of many Children into the World, receives as a Recompence an annual Pension from the King. From the Age of five Years to that of twenty, they instruct their Children only in three things, which are, to mount on Horse-back, draw a Bow, and speak They never appear before their Father,

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till they are five Years Old. The King himfelf Herois not allow'd to put any Person to Death for one dotus. Crime alone, nor doth any Persian correct his.Domesticks severely for any one Fault. They believe that no Man ever kill'd his Father or Mother; but that those who have been taken for Paricides, have either been Bastard or Supposititious Children. The Persians don't allow the mentioning what they are restrain'd from acting; and amongst them 'tis accounted very scandalous to Lie and be in Debt. If any amongst them is infected with the Leprosie, or any fuch like Diftemper, he is not allow'd to enter the City, nor to converse with other Persians; because, say they, these Distempers are Signs of their having finned against the Sun. They banish all Strangers which are infected, and for the fame Reason will not allow white Pigeons. They neither urine, spit, wash their Hands, nor void any fort of Excrement in the Rivers, for which they have a particular Veneration. Almost all their Nouns end in S. Herodotus relates these Particulars on certain and authentick Grounds, they being the refult of his own Observation: but as to what relates to their Dead, he declares that he cannot fay any thing positively, unless, that they do not Bury them till they are torn in Pieces by Dogs, or prey'd on by Birds; at least, says he, I know that the Magi observe that Custom, because it is practis'd in the Face of the World. As for other Perfians, they wrap up their Corps in Wax, and afterwards Inter them. This is the most considerable part of what Herodotus relates concerning the Manners and Customs of the Persians.

Returning to the Thread of his History, he says, that the lonians and Lolians sent Embassadors to Cyrus, to desire to be admitted his Subjects on the same Conditions with the Lydians; which that Prince granted to none but the Milesians; and that

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Hero- all the other Ionians being affembled in the dotus. Panionium, resolv'd to send to implore the Affistance of the Lacedamonians. Herodotus here describes the Ionian Cities, which on the firm Land were Miletus, Myus, and Priene, which last are in Caria: these three Towns use the same Language: In Lydia are, Ephelus, Colophon, Lepedos, Teos, Clazomenæ, and Phocaa, which have the same Language. but different from the precedent. Of the three other Ionian Cities, two are situate in the Isles, namely, Samos and Chios, and one on the Continent, which is Erythræ. The Inhabitants of Chios and Erythræ, speak in the same Dialect, and those of Samos in one peculiar to themselves: so that there are four Dialects used amongst the Ionians, and these twelve Cities compose the whole Ionia, the Inhabitants of which built a Temple from them call'd Panionium. The Ionians were very weak, and could not engage any Foreign Allies, besides the Smyrneans. The Dorians had also a Temple appropriated in common to the five Cities of their Nation, which are; Lindos, Jalyssas, Cameiros, Cos, or Coos, and Cnidos: they having separated Halicarnassus from their Society, because Agasicles, one born in that Province, carried away the Tripes which he won in a Combat, and which the Victors were always accustom'd to dedicate to the Temple of Apollor The Ionians were driven out of the Peloponnelus by the Achaans, who retain'd the Division into twelve Cities, as the Ionians had before done, which is the Reason which Herodotms believes to have influenc'd the Ionians to build twelve Cities in Asia, to which they would not unite any others, tho' not inferior to their own: for the Abantes of Eubra were also Ionians; but not affociated with them. The Mynia were join'd with the Orchomemans, and the Cadmaans, Dryopes, Phocenfes, Moloff, Arcadians, Dorians, Epidaurians, and several others

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others were also Ionians, as well as those, who Herocoming from the Athenian Prytaneum, thought dotus,
themselves more honourable: these having settled
Colonies, married the Carian Women, whose Fathers they had kill'd; after which they set up Kings,
those of Lycia descended from Glaucus the Son of
Hippolochus; and the Caucones, and Pylii descended
from the Race of Codrus. Which tho' they were
originally Athenians, yet took the Name of Ionians,
and with the rest of the same People celebrated
the Apaturian Festivals, from which only the Ephesians and Colophonians were excluded. The Pan-Ionion,
or Panionium was a Sacred Place near the Promontory of Mycale, where stood a Temple dedicated

to the Heliconian Neptune.

Herodotus next enumerates the Lolian Cities, the Number of which was eleven; namely, Cuma, which is call'd Phriconis, Larissa, Neor Texo, or the New Wall, Tenos, Cilla, Nocion, Agircessa, Pitana, Agaa, Myrina, Grynia; to which xi was also formerly added Smyrna, but the Inhabitants of that City having admitted the Colophonians, they making use of the opportune Time when the antient Citizens were celebrating the Feast of Bacchus out of Town, shut the Gates, and seiz'd the Place, to that they thought themselves sufficiently happy in being by Treaty allow'd to remove their Houfhold Goods, and Moveables, on condition that they abandon'd the Town to their New Gueffs. The Lolians, besides the Inhabitants of Mount Ida, had five Cities more in the Ille of Lesbos, one in Tenedos, and one in the hundred Isles. The Infulars had nothing to fear from the Persians; but the £olians and Ionians on the Continent, distrusting their own Strength, hastily dispatch'd Embassadors to Lacedamon. Pythermus, a Phocaan, was fent in the Name of them all, to defire Affiftance of the Lacedamonians; who gave them no Answer, but mann'd

Herodotus.

mann'd out a Bark, and fent it to observe the Conduct of Cyrus, and also that of the Ionians; this Vessel being arriv'd at Phocea, those on board sent to Sardis the most considerable Person amongst them, nam'd Lacrines, to declare to Cyrus from the Lacedamonians, their Defire that he would not do any damage to any Grecian City, and that if he attempted any thing of that kind they would not fuffer it. Cyrus hearing him speak in this Style, ask'd the Greeks about him, what fort of People the Lacedemonians were, and whether they were numerous; of which being inform'd, he answer'd the Deputy, That he never fear'd a People who had in their City a place of Commerce where they generally met to impose on each other by mutual Oaths; and that if the Gods preserv'd his Life, he would furnish them with an Opportunity of deploring their own Miseries instead of those of the Jonians. These Words were levell'd at all the Greeks, for they had large vacant Places in their Cities where they generally met to Trade; a Cufrom unknown to the Persians. After this Cyrus bestow'd the Government of Sardis on Tabalus, a Persian, and entrusted the Charge of all the Treasures of Crafus, and all the Lydians, with Pactyas a Lydian, and despising the Ionians, which he ought first of all to have attack'd, he sent one of his Lieutenants against them, and carrying Crassus with him march'd to Echatan. But as foon as he had left Sardis, Pactyas took Arms against him and Tabalus, and employing the Mony which he had in levying of Troops, perswaded the maritime Towns to join with him in revenging the Publick Injury, came to Sardis with his Forces, and befieg'd Tabalus who was thut up in the Citadel. Cyrus complain'd of this Revolt to Crasus, who advis'd him to punish Pattyas, and Pardon the Lydians; but withal to prevent future Rebellions, to forbid their

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their having any Arms in their Houses, and com-Heromand them to wear a Mantle, or Cloak over their dotus. Cloaths, and Buskins on their Feet; to learn their Children to play on Musical Instruments, to fing and drink, after which, faid he, you will foon fee the Men degenerate into Women, and will have no Reason to fear their ever revolting again from you. Cyrus follow'd his Counsel, and committed the Execution of it to Mazares, with Orders to treat as Shives, and fell all those who joyn'd in Arms with the Lydians against the City of Sardis, and to bring to him Pactyas, the Author of the Infurrection: But Pactyas being inform'd of the Approach of Cyrus's Army, took the Alarm and fled to Cume. Upon which without delay Mazares entred Sardis, forc'd the Lydians to obey the Order of Cyrus, and made them immediately alter their former Way of living, and then fent to demand Pattyas of the Cumeans who lent him to Lesbos: the Lesbians lummon'd to furrender him, allow'd him to be forcibly feiz'd at the Isle of Chios, where he was deliver'd to the Persians by the Inhabitants, on condition they yielded to them Atarneus, a Place in Mysia, opposite to Lesbos. Mazares then march'd with his Troops against those who had favour'd the Rebellion, subdued part of the Prieneans, ravag'd the Banks of the Meander, and treated the City of Magnefia in the same manner. After which dying of a Disease, his Place was conferr'd on Harpagus, who coming to Ionia, took the Cities of that Country by making Trenches around them: the first which he became Master of was Phocae. Herodotus hence takes occasion to speak of the Antiquity of the Phocaans: he observes that they were the first Greeks who, using Gallies, made long Sea Voyages, and trac'd out the way to Tyrrhenia, Iberia and Tartesses: that Arganthonius, King of Tartessos, aged 80 Years, when they arriv'd, and who liv'd 120, invited

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Hero- invited them to quit Ionia and fettle in his Coundotus. try; but not being able to prevail on them, he gave "em Mony to build a City, and enclose it with Walls. Harpagus attacking their City, they put their Wives, Children, and all their most precious Moveables on board feveral small Ships, on which embarking themselves, they set sail for Chios, and thus left the Persians a free Entrance into Phocae, which they found empty: But the Phoceans disagreeing with the Inhabitants of that Island, return'd to their own City, and cut the Persians to pieces. From thence some of them remov'd to, and establish'd themselves in Cyrnus or Corsica, where they built a City call'd Alalia, which they were afterwards forced to quit by their Wars with the Tyrrbenians and Carthaginians, into whose Hands part of their Vessels fell as they were retiring to Rhegium; those who escaped, built there a City, which they called Hyela. The Teii also, besieg'd by Harpagus, fled to Thrace, where they built the City of Abdera. The other Ionians having loft a Battle to Harpagus, submitted to the Conqueror, and the Infulars yielded on their own accord: Thus all Ionia was reduc'd to Servitude. Harpagus afterwards march'd his Army against the Carians, Caunii, and Lycians. The first of which Nations was originally compos'd of Ionians, which remov'd from the Islands to the Continent, and were anciently subject to Minos King of Crete, and during their Continuance in the Isle, were call'd Leleges; but they

him with Ships. Thus runs the Account which

the Cretans give of the Carians, who will not allow that they were originally of Crete, but affirm them-

felves to have been always Inhabitants of the Con-

tinent. Herodotus believes the Caunii to have been

originally Natives of their Country, tho' they

boast their coming from Crete. He believes the

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Lycians at first to have come from Crete, which was Heroanciently inhabited by Barbarians; but, fays he, dotus. Minos and Sarpedon contending for the Crown, the former prov'd victorious, and expell'd the latter and those of his Party, who establish d themselves in a Country in Afia, call'd Milyas, yet inhabited by the Lycians, and the Milya were then call'd the Solymi. Tho' they retain'd the Name of Milya during the Reign of Sarpedon, and their neighbouring Borderers at present call them Termilæ. But Lycus the Son of Pandien being driven out of Athens by his Brother Agens, and flying for Refuge to Sarpedon at Termile, in process of Time the People of the Country took the Name of Lycians. Their Laws in use are partly those of the Cretans, and partly those of the Carians; but with the Addition of one peculiar to themselves, which is, that the Children take the Name and Family of their Mothers. Harpagus eally lubdued the Carians and other Greeks of this Country. The Cnidians intended to secure themlelves by cutting the Isthmus by which their Penin-Iula was join'd to the Continent; but being diverted from it by the Oracle, they as well as the rest yielded to Harpagus. The Pedalii who inhabit the Country above Halicarna Jus, were the only People that refifted Harpagus, to whom they gave some Trouble, being fortified on the Mountain call'd Lyda, or Lida: But they were at last taken and defeated as well as the rest of the Grecians. Harpagus having from thence march'd his Army to the Plain of Xanthus, the Lycians of that Country bravely fought him, tho' they had the leffer Number; but being beaten, they retir'd into their City, and put their Women, Children, Domesticks, and all their Riches into the Citadel, and burnt it with all therein; after which they bound themselves by mutual Oaths to die rather than to yield; they then return'd against the Enemy, and all of them

Herodotus.

them bravely died in the Battle. Thus Harpagus became Master of Xanthus; and afterwards took Caunus the same Way, for the Caunians in al-

most all Particulars imitated the Xanthians.

Whilst Harpagus was destroying the Lower Asia, Cyrus was carrying on a War in the Upper, and lubduing all Nations without sparing any. Herodotus paties over in Silence most of their Actions, defigning to record only those which cost that Prince the most Pains, and which are in their own nature most remarkable. - Cyrus having subjected to his Power all the Continent of Afia, turn'd the Sword of War against the Assyrians. Herodotus, according to his Custom, here describes the History of that large Country, and particularly of Babylon, which was the capital City and Seat of the Empire, after the Destruction of Ninus, or Niniveh. This City, fays he, is situate in a Plain, is quadrangular, and each Side of it is 120 Stadia long, so that the whole Compass of it is 480 Stadia: It is encompass'd by broad and deep Ditches, which are always full of Water; and a Wall of 50 Royal Cubits thick, and 200 high: It is to be observ'd that the Royal or King's Cubit is three Inches longer than that which serves for the common Measure. These Walls were built of Bricks and Bitumen; it had an hundred Gates, all made of Brass, with Posts and Hinges, and all things necessary to sustain them. The Euphrates runs thro' the City, and has a Key made of Brick on each Side. On each Side of the City is a wall'd Enclosure, within one of which is the Royal Palace, which is of a vast Extent; and in the other stands the Temple of Jupiter Belus, which has brazen Gates. In the middle of the Temple arises a Tower, on which are others fer one upon another, to the Number of eight; in the last of them is a facred Place, in which are a Bed of State and a golden

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golden Table, but no Statue: No Person is al-Herolow'd to lie there, besides one Woman, a Native dotus. of the Country, whom God chuses, as the Chaldeans affirm. They say (which Herodotus does not think credible) that when the God enters this little Temple, he comes to repose himself upon that Bed; as he does in that of Jupiter at Thebes in Egypt, where also a Woman is oblig'd to lie, if we may believe the Egyptians; and 'tis thought that these two Women have no Commerce with Men. In the Temple at Babylon, in a Hall below, is a Statue of Jupiter, by the Side of a Table, a Throne and a Footstool, all of them of Gold; all which the Chaldeans value at 800 Talents. Without this Place is a Golden Altar, on which are facrific'd only fucking Beafts; and another great Altar, on which are offered grown Beafts. The Chald ans burn on this Altar annually the Weight of an hundred thousand Talents of Incense. There was yet remaining in Herodotus's Time, in this Temple, a Statue of Gold 12 Cubits high, which was taken away by Xerxes. This is the Substance of what that Historian reports concerning this Temple, which he learned from the Chaldeans; after which referring his Reader to his intended Extract of the History of Assyria for an Account of the Kings of Babylon, he here mentions two Queens, who have labour'd in the adorning and fortifying of Babylon; they were Semiramis, and Nitocris. The last of them reign'd 500 Years after the first. He describes their publick Works, particularly a Bridge over the Euphrates to pals from one Part of the City to the other.

When Cyrus declar'd War against the Assyrians, Labynitus Son of Nitocris was on the Throne. Cyrus marching his Army directly to Babylon, desied the Babylonian Army, besieg'd the City, and having turn'd the Course of the Euphrates, march'd his

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Army by the Channel of the River into the City, on a Festival Day, and took it by Surprize. Hero. dotus here runs into a Digreffion concerning the Strength of this City, the Fertility of the Country of Babylon, and the Laws and Customs of the Ba-

bylonians.

Cyrus having reduc'd this Nation to his Obedience, also attempted the subduing of the Mossageta, a martial and very numerous Nation, situate eastwards, beyond the great River Araxes, opposite to the Isledones. These People are reported to live on Roots in the Summer, and in the Winter on the Fruits which they gather in their Seafon and preferve. The Araxes (which Herodotus here describes) discharges it self into the Caspian Sea. was the Queen of the Massageta. Cyrus declar'd War against her, entred her Country with an Army, and pursuant to the Advice of Crasus, left in his Camp the feeblest part of his Army, with Feasts prepar'd for them, and fled with his best Troops to the River. The Massagetes coming to attack his Camp, eafily took it, and finding the Feaffing-Provisions ready, indulg'd themselves to a degree of Excess in eating Meat and drinking Wine, after which they fell affeep on the Spot; when the Perfians came upon them, kill'd a good part of them, and took a great number of Prisoners, amongst which was Spargapifes the Son of Queen Tomyris, who led the Massagetes. Tomyris inform'd of the Defeat of her Troops and the Taking of her Son, fent to ask his Liberty of Cyrus, which he refus'd; and when Spargapifes was grown fober, and found himself in the Power of his Enemies, he entreated Cyrus that he might be unbound, which granted, he immediately kill'd himself. In the mean time, Tomyris got her Forces together and fought Cyrus; the Battle was very bloody on both Sides, and after a long and obstinate Fight, the Massagetæ prov'd victo-学生经验人

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victorious, the greatest Part of the Persian Army Herowas cut in pieces, and Cyrus himself was kill'd in dotus. the Fight after having reign'd 29 Years. Tomyris order'd him to be search'd for amongst the Dead, and being found, caus'd his Head to be cut off, and put into a Vessel fill'd with Human Blood, and insulting the Memory of the dead Prince, said, Glut thy self with the Blood which thou hast so insatiably thirsted after. Herodotus owns that Cyrus's Death was variously reported; but tells us that it seem'd to him most probable that it happen'd as he relates it. He sinishes the first Book of his History, entituled Clio, with the Description of the Manners of the Massagetæ, who liv'd and cloath'd themselves

like the Scythians.

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The fecond Book, named Euterpe, treats particularly on the History of the Egyptians, with whom Cambyses Son of Cyrus made War. These People believ'd themselves the most ancient Nation on Earth, before the Reign of Psammetichus. tus affirms that they were dilabus'd by that Prince, who caus'd two Children to be bred up, without any Perion's ever ipeaking to them, and the first Word which they utter'd was Bec, a Phrygian Word which fignifies Bread. This he fays was told him by the Priests of Vulcan at Memphis, besides several other things, which he relates only on their Credit, and which were confirm'd to him at Heliopolis. Afterwards confining himself to what regards human Sciences, he lays that the Egyptians first found out the Division of the Year into 12 Months, each of which contain'd 30 Days, to which they added annually & Days: That they also invented the Names of the 12 Gods, which the Greeks had from them; and that they were the first which erected and confecrated to the Gods, Altars, Images, and Temples, and graved on Stones the Figures of Animals: That Menes was the first King in the World, and

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Hero- and that in his Time all Egypt was one Lake, exdotus. cept the Province of Thebes; which Hypothesis Heronion of the Thebans and Heliopolitans: He adds that the Dimensions of Egypt are as follows; on the Sea-fide it is 3060 Stadia long, from the Sea to Heliopolis 1500, and 200 Stadia broad betwixt two Mountains, one of which is on the Side of the Red Sea, and the other on the Libyan Side, after which Egypt widens. Herodotus affirms that not only the Delta, but also a considerable Part of Egypt was formerly cover'd with Water, and that the Soil was form'd out of the flimy Mud which the Nile brought thither. He afterwards enquires into the Causes of the Increase and Source of that River, as well on the foot of Conjecture, as that of Hear-fay, as also from what he had feen amongst the Egyptians. He afterwards describes the Manners and Customs of the Egyptians, and amongst other things observes, that the Men cause themselves to be circumcis'd purely on the account of Cleanliness, and neither eat nor touch any Swines-Flesh, tho' they facrifice that Animal to Luna and Bacchus, and are allow'd to eat facrific'd Meat: That they make use of two different Characters, the one of which they call facred, and the other popular and common. He describes how the Priests chose their Victims, and the Ceremonies observ'd in their Sacrifices; and the Respect they paid to Cows. He enlarges on the Gods which they worship, and the Victims which they sacrifice to them: Isis and Osiris are generally ador'd by the Egyptians. They also worship Bacchus and Hercules, and have in all twelve Gods, the Names and divine Honours paid to which, have pass'd from the Egyptians to the Greeks, who also receiv'd them from the Pelasgians. Herodotus besides affirms that the Oracles of Dodona in Greece, and Jupiter Ammon in Libya, came ori-

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ginally from Thebes in Egypt: also that the Egypti- Heroons first establish'd Festivals, publick Assemblies, dotus. Pomps and Ceremonies, and describes those celebrated in the City of Sais in Honour of Mineroa, at Heliopolis in Honour of the Sun, at Buto in Honour of Latona, at Busiris in Honour of Isis, and at Papremis in Honour of Mars. Herodotus also describes various Sorts of Animals which Egypt afforded, and particularly Crocodiles, Sea-Horfes, the Bird Ibis, and winged Serpents. He speaks of the Phanix, which, according to the Heliopolitans, returns at the Expiration of 500 Years, (and fo from one to another 500 Years) into their Country to bury his Sire, wrapp'd up in Myrrh, in the Temple of the Sun. The Egyptians are generally very healthful, which Herodotus ascribes to the settled and equal Temperament of the Air. They eat Bread, which they make of a fort of Spelt. Their Drink is made of Barly, for they have no Vines. They live on Fish or raw Birds, dried in the Sun, or salted. Amongst them each Distemper hath its particular Physician; and they embalm the Corps of their Dead: Herodotus describes their several Ways of Embalming. Their Ships were made of Thorns twifted together, and Rush-Mats serv'd for Sails. Herodotus averrs that he was an Eye-witness of what he reports of their Manners and Customs; and then adds that he learnt from the Egyptian Priests; That Menes the first King of the Egyptians, built a Bridge over the Nile, turn'd the Course of that River, and built the City of Memphis: That they shew'd him in their Histories the Names of 230 Kings which reign'd after Menes, eighteen of which were Ethiopians, besides a Queen of a foreign Nation nam'd Nitocris, and that all the rest were Egyptians: That Mæris the last of them all, built the Porch to Vulcan's Temple, dug a great Lake, besides a great Number of other publick Works. Herodotus does

not

Hero- not mention any Particulars of the Reigns of all dorns. these Kings, but passing them over, stops at Selofris, who ascended the Throne after them. The Priests affirmed to him, that this Prince was the first of all their Kings which sail'd on the Arabian Gulph with good Ships; that he reduc'd to his O. bedience the Nations inhabiting along the Shore of the Red Sea; that pulling forwards, he came to a Sea which was not navigable, by reason of its Sand-Banks; that after his Return to Egypt, he march'd on the Side of the Continent with a great Army, and conquer'd all the Country, thro' which he pass'd; that he penetrated into Europe thro' Asia, and Subdu'd the Scythians and Thracians; that he left Part of his Army on the Banks of the River Phasis, from whom descended the Inhabitants of Colchis, which yet retain the Use of Circumcision. Herodotus observes, that the Phanicians and Syrians in Palestine also circumcise; but that they themfelves acknowledge that they had that Custom from the Egyptians, and that the Syrians which inhabit the Country along the Rivers Thermodon and Parthenius, as well as their Neighbours the Macrones, learnt it of the Colchici; that it is not certain, tho' probable, that the Ethiopians took this Custom from the Egyptians. That Sefostris returning into Egypt, divided it amongst the Egyptians, charging a Tribute on every Portion of Land. Pheron the Son of Selostris succeeded his Father in the Kingdom of Egypt; but undertook no Expedition. The Egyptian Priests make his Successor to be a Citizen of Memphis, whose Name in the Greek Language was Proteus, whose Temple is yet to be seen at Memphis. Here Herodotus again tells us that he was inform'd by the Priests, that Alexander condu-Aed Helena into Egypt, where she was detained by King Proteus, who afterwards restor'd her to Menelaus: That Proteus was succeeded by Rham-Plinitus

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imitus ofinitus, of whom Herodotus relates the fabulous Sto- Herories which the Egyptians told him, and which he dotus. himself believes incredible. Cheops, who succeeded him, abandon'd himself to all manner of Exorbitancies, Injustice, and Impieries; he shut up the Temples, and forbid the Egyptians facrificing: He loaded them with flavish Works, made them carry and draw Stones to build the great Pyramid which is five Stadia high, and on which he raised others to serve for his Sepulchre. This Work was twenty Years building. This King dying, was succeeded by his Brother Cephrenes, who built a fecond Pyramid less than the first. After him Mycerinus the Son of Cheops ascended the Throne; he caus'd the Temples to be open'd, restor'd Liberty to the Nation, govern'd justly, and built a third Pyramid. which others ascribe to Rhodope a Prostitute. Mycerinus is represented by Herodotus as a debauch'd Prince, who ravish'd his own Daughter, and who pass'd the fix last Years of his Life in a continued Series of Debauchery. He was succeeded by Asychis, who built a Gallery in Honour of Vulcan, and a Pyramid of Brick. After him reign'd Anysis, in whose Time 'tis faid that Sabacus King of Ethiopia, with a potent Army enter'd and conquer'd Egypt, and kept it under his Domination for the space of fifty Years, after which he voluntarily left it; and Anysis who was hid in an Island, re-ascended the Throne. Next him reign'd a Priest of Vulcan. nam'd Sethon, who treated the Soldiery very ill, which was the Caule that they abandon'd him when Sennacherib King of the Arabians and Assprians entred Egypt with an Army; so that this Prince, utterly at a loss what Course to take, retir'd to the Temple, and deplor'd his Case before the Image of his God. Falling afleep as he was uttering his Complaints, he fancied that he faw the God exhorting him to take Courage, and affuring him that

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Hero- no ill should befal if he fac'd the Arabians, for he dotus. would fend him Help. The Priest encourag'd by this Dream, taking along with him the Egyptians who were willing to accompany him, march'd to. and encamp'd at Pelusium on the Frontiers of Egypt; his Followers were not Soldiers, but merchandifing People and Artificers; as foon as he was arriv'd there, an infinite Number of Field-Rats dispers'd themselves in the Night in the Enemies Camp, and knaw'd in Pieces their Quivers, Bows, and the Straps by which they held their Bucklers; fo that on the Morrow, the Enemy finding themselves difarm'd, were necessitated to fly. In Memory of this Action we at present see, in the Temple of Vulcan, a Stone Statue of this King, holding a Rat in his Hand, with this Inscription, Whoever thou art that lookest on me, fear the Gods. Hitherto Herodoins relates nothing but what he had learnt from the Egyptian Priefts, who affirm'd that from their first King to this Priest of Vulcan, who was the last which reign'd, passed 341 Generations. And these 341 Generations amounted to 11340 Years, computing three Generations to one hundred Years: Thus he was told by the Egyptian Priefts, whose Relations are not less fabulous, than the Genealogies and Statues of their Priests and Kings which they shew at Thebes, as well as all that they lay of their Gods.

After the Death of this King and Priest of Vulcan, the Egyptians recover'd their Liberty; but not being able to subfift long without Monarchical Government, they elected twelve Kings, and divided Egypt into as many Parts. These Princes united themselves to one another by Inter-marrying, and reign'd so peaceably, that pursuant to the Treaties, they wholly abstain'd from any Attempts on each other, and lived in perfect Amity. They built a Labyrinth a little above the Lake of Mæris,

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he Magnificence of which is extoll'd by Herodotus, Herowho faw it. Pfammiticbus, one of the twelve Kings, dotus. being expell'd by his eleven Brethren, fled to the Lakes, where the Ionians and Carians landed; he engag'd them in his Service, and by their Affifance, and that of some Egyptian Forces, he defeated the Kings which had treated him fo ill, and render'd himself Master of all Egypt. After which he gave to the Ionians and Carians the Lands at the Mouth of the Nile, to inhabit. Psammitichus reign'd 54 Years, 29 of which he spent in the Siege of Azotus a City in Syria. Necus his Son fucceeded him; he began the Channel which leads to the Red Sea, which Darius King of Persia finish'd. He made War with the Syrians, and obtain'd a confiderable Victory over them, the Confequence of which was his Taking of Cadytis a Syrian City, some time after which he dy'd, having reign'd seventeen entire Years: He left the Kingdom to Mammis his Son, who died in the fixth Year of his Reign, after an Expedition against Ethiopia. His Son Apries succeeded him, and reign'd very fortunately for the space of 25 Years; during which Time he made War with the Sidonians, and fought with the Tyrians at Sea: But at last Fortune abandon'd him; the Troops which he fent against the Cyrenæans were defeated in a Battle, the Egyptians charging him with ill Success, revolted from their Obedience, and as well they, as those who return'd from the Fight, as the Relations and Friends of the Dead, left him, and retir'd out of the Country. Apries to appeale them, fent-Amasis, who went over to the Revolters, who elected him their King. Apries march'd against him with Auxillary Troops, fought him, was beaten, taken Prisoner, and strangled by the Egyptians. After his Death, Amasis reign'd peaceably, the despis'd at first by the Egyptians, because not of a great Family. He built

Hero-built a great many Publick Works, treated the dotus. Greeks honourably, permitted 'em to settle in Egypt, at Naucratis, the sole Trading City which he had: he contributed to the rebuilding of the Temple at Delphi; married Ladice, a Greek Woman, and conquer'd Cyprus, which he made a Tributary Province.

Here ends the second Book of Herodotus.

The third Book, entituled Thalia, contains the History of Cambyses, and Darius the Son of Hystaspes, Kings of Persia. Cambyses the Son of Cyrus. who was by his Father recommended to Crafus, declar'd War against King Amasis, and march'd an Army against him, chiefly compos'd of Greeks, Ionians and Lolians. We shall not dwell on the Causes of this War as reported by Herodotus, because they seem fabulous; we shall then only hint that Phanes of Halicarnassus, who was in the Service of Amasis, being disgusted, went to Cambyses, and advis'd him to defire of the Arabians a Passage thro' their Country, in order to enter Egypt with the greater eafe. Where when Cambyfes arriv'd, Amasis was dead, after having reign'd 44 Years in continual Prosperity. His Son Plammenitus encamped near the Mouth of the Nile, sirnam'd Pelusium, to dispute the Passage of Cambyses. The Battle began in this Place, and was very obstinately fought on both fides; but at last the Egyptians were beaten. Herodotus observes here, that in this Place he saw the Bones of the Persians and Egyptians which were kill'd in this Fight, and that the Sculls of the Perfians were so very soft, that they were easily pierc'd by touching them with a Flint: but on the contrary those of the Egyptians were so hard that they could scarce be broken by a violent Blow of a Stone. The Reason which he gives of this difference, is that the Egyptians shave their Heads and keep them always bare, by which means exposing them continually to the Heat of the Sun, they · harden slind

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harden their Sculls; whilst those of the Persians Heroare rendred foft and tender by their covering their dotus. Heads when Young. He says he made the same Observation at Papremis, where the Battle was fought betwixt Achamenes Son of Darius, and Inarus of Libya. The Egyptians after this Defeat fled to Memphis. Whether Cambyses sent a Mitylinean Vessel with a Persian Herald, to summon them to furrender; but the Egyptians fallying out of the Town, split the Vessel, and cut in pieces those in it. Camby (es then march'd unto, and besieg'd the City. During which time the Libyans, Cyreneans and Barcaans submitted to him. Memphis was soon taken by Cambyses, and Psammenitus, who had reign'd no more than fix Months, was confin'd in the Suburbs, where his Daughter, and the young Ladies of the best Quality of Egypt, were drove by him, carrying Water, and his Son with two Thoufand Young Egyptians, with a Cord about their Necks, were led to Execution, in revenge of the Death of the Mitylineans. The diffressed King look'd on this Sight with great Resolution; but could not refrain from Tears when he saw one of his old Friends oblig'd to ask Alms. Cambyfes having caus'd him to be ask'd, why he feem'd more fenfibly touch'd with his Friend's Misfortune, than the Miseries of his Son and Daughter; He answer'd, that his domestick Calamities were too great for him to find Tears to bewail them, but the Difgrace of his Friend feem'd to him to deferve Tears. Cambyses mov'd by this Answer, order'd that Psammenitus's Son, and those condemn'd to Death, should be fav'd, and that he himself should be brought to him. This Son was executed before the Arrival of Cambyses Order: but he graciously admitted Psammenitus into his Court, the Persians being always accustomed to treat the Kings which they vanquish favourably, and to bestow on their Sons the Government

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Hero-vernment of those Countries which they have taken dotus. from the Fathers. But Psammenitus not being able to live quietly, but endeavouring to animate the Egyptians to an Insurrection, was forc'd to drink

Bulls Blood, to end his Life.

Cambyfes leaving Memphis went to Sais, where, tis reported, he treated the Corps of Amasis contumeliously. After this he refolv'd to divide his Army into three Bodies, and to fend them against the Carthaginians, Ammonians and Macrobian (that is long livd) Ethiopians, which inhabite the Country along by the South Sea; to which last he sent Spies to discover the Country, and inform them-Telves whether there was fuch a thing as the Table of the Sun. The Ichthyophagi, (or Fish-eaters) were dispatch'd from the City of Elephantina, on this Embasy, and brought nothing back but contemptuous Words. The Phaniciam, who only could engage the Carthaginians, utterly refus'd it by reason of their Alliance with them, to which they had Tolemnly Iworn, and the other Naval Force, not being strong enough to venture on them, Cambyles was oblig'd to drop that Defign, and leave them at reft. The Army which he fent against the Ammonians perish'd in the Sand, and he was oblig'd to march back with that which he led into Ethiopia, for want of Provision and Water. Cambyses irritated by this ill Success, and besides being naturally of an untractable Humour, and subject to Epilepical Firs, turn'd Cruel and Diffracted: He fent his Brother Smerdis into Persia, and disparch'd Orders to murther him. He put his Sister to Death, after he had marry'd her contrary to the Persian Laws. He kill'd the Son of a Perfian Lord, nam'd Prexaspes, at one Shot of an Arrow from his Bow, to prove that the Persians were in the wrong to charge him with being drunk. He commanded Crasus to be kill'd, and those to be put to Death, to whom he

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gave that Order, because they did not execute Heroit, tho' he was very glad that his Life was spar'd. dorus. In short, he not only broke in upon the Customs of his Country; but violated all that was Good or Sacred.

Whilft Cambyfes march'd into Egypt, the Lacedamonians made War against the Samians, and Polycrates the Son of Lacus, who had made himself Mafter of that Island. This Prince was related to Amasis; and the very potent, yet more successful in whatever he undertook: He conquer'd feveral Islands, and vanquish'd the Milesians, which came to the Affistance of Lesbos. Being advertis'd by Amasis that he ought voluntarily to suffer some confiderable Lofs, that the Gods might not be tir'd with his good Fortune, he went on board a Ship, and threw a very precious Ring into the Sea, with an express Design to lose it, tho' it touch'd him nearly; but some Days after, a Fisherman bringing him a very large Fish, which he presented to him, his Ring was found in the Fishe's Belly. Amass having guitted his Alliance with Polycrates, the latter engaged in one with Cambyles, and fent to his Affistance those Samians which were most inclin'd to rebel against him; they attempted to return to Samos; but being defeated, fled to the Lacedemonians, and implored their Affistance. The Corinthians joyn'd with them, and the Laced amonians came and belieg'd Samos; but Polycrates coming to its Relief with Auxiliary Troops, defeated and put them to flight. The exiled Samians retir'd to the Isle of Siphnus, where they beat the Inhabitants and extorted from them an hundred Talents. From thence they went and fettled in the Isle of Thyrea. after which recommending it to the Care of the Trezenians, they built Cydonia in Crete, and the Temple of Dictymus; but on the fixth Year they were beaten at Sea by the Egineta;

Book I.

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dotus.

After this Digression, Herodotus returns to the Persian Affairs. Two Magi, who were Brethren, one of which was by Cambyfes made Governour of his Houshold, rebelled against him: one of them named Smerdis, made himself pass for Smerdis, the King's Brother, whose Death was conceal'd, and was by his Brother put in Possession of the Kingdom. He caus'd to be proclaim'd in Persia, and in the Army, that they ought to acknowledge him for their King. Cambyfes marching in hafte to revenge himself on the Rebels, was by his own Sword wounded in his Thigh as he was falling from his Horse, of which he died (leaving no Issue behind him) at Echatan in Syria, after having reign'd 7 Years and 5 Months. After his Death, he of the Magi, which call'd himself Smerdis Son of Cyrus, reign'd without interruption for the 7 Months which remain'd of the 8th Year of Cambyles's Reign. But at last the Imposture was discover'd by the Daughter of Otanes, a great Persian Lord, who was directed by her Father to feel whether he had any Ears when she lay with the pretended Smerdis, because Cyrus had formerly cut off those of the Magi fo called. Phedyma (fo was her Name) having advis'd her Father that he had no Ears, he imparted it to Aspathines and Gobryas, two confiderable Persian Noblemen, and chose three others to acquaint with it; they were, Intaphernes, Megabyzus, and Hydarnes. These fix affociated together in conjunction with Darius Son of Hystaspes, General of the Persian Army, who was return'd from Sufa, well knowing that he which at present posses'd the Throne, was not the true Smerdis. They also got over to their fide Prexaspes, who was commanded by Cambyfes to kill his Brother. Herodotus fays, that this last boldly declar'd to the People that Smerdis was dead, and exhorted the Persians to revenge themselves of the Magi, after which he flung

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flung himself down from the high Wall to the Hero-Ground. The seven other Persian Lords went di-dotus. rectly to the Palace, the Guards fuffer'd them to enter, the Eunuchs which would have stop'd them were kill'd, the two Magi at first defending themfelves, afterwards fled and were purfu'd and kill'd in their own Appartment, and those who had done the Exploit, came out with the Heads of the two Magi, exciting the People to kill all the Magi which they met. Five Days after, those who had deliver'd Persia from the Tyranny of the Magi, held a Council together, on the Posture of the Affairs of the Kingdom. Otanes was of Opinion, that 'twas best to turn Persia into a Republick; Megabyzus Ipoke for an Olygarchy; and Darius was for retaining Monarchy: which last Advice was approv'd by all the rest, except Oranes, who demanded Liberty for him and his, without having any part of the Empire. They afterwards deliberated concerning the Election of a King, and agreed all to mount on Horseback the next Morning at break of Day, and meet in a Part of the Suburbs of the City, and that he should be King whole Horse amongst their's should first Neigh. As loon as Darius parted from this Affembly, he fent for his Querry Oebares, and told him the Agreement made concerning the Choice of a King: The Querry answer'd, that if the Crown turn'd only on that, he might be fure of being King. Night being come he led to the Suburbs, where they were to meet a Mare, Darius's Horse, which he made to take several Turns after the Mare, and at last let him cover her. The next Morning at the point of Day, the fix Persian Lords mounted on Horleback, and came to the appointed Street. When they came to the Place where the Mare had been fastned the Night before, Darius's Horse ran thither and Neigh'd at the same time; immediately

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Hero- ly upon which it began to Thunder, tho' the Skie dotus. was very ferene; the other Lords feeing that Heaven also declar'd for him, acknowledg'd him for their King, and allighting, ador'd him. Some relate the Artifice of Oebares in another manner; but which way foever the thing was done, 'tis certain that Darius Son of Hystaspes was acknowledg'd King, and that all the People of Afia submitted to him. He married two Perfian Wives, the Daughters of Cyrus, Atoffa who had been married to her Brother Cambyles, and afterwards to the Magns, and Arrystona, then a Virgin. He also married a Daughter of Smerdis, Son of Cyrus, named Parmys, and the Daughter of Oranes, who detected the Imposture of the Magi. Having confirm'd his Power on all fides, he divided his Empire into twenty Satrapia, that is Provinces, and Governments, in each of which he plac'd a Satrapa or Governour, and order'd each Nation to pay an annual Tribute: Herodotus particularly enumerates the Satrapies, and mentions the Quantity of Gold and Silver which they pay'd. Persia alone was exempted from Tribute. The Ethiopians and the Inhabitants of Colchis made only some Presents, and the Arabians furnish'd the Weight of a Thousand Talents of Frank-The Indians, in those Provinces where Gold most abounds, pay fixty Talents of Gold. Here Herodotus takes occasion to speak of the Indies, the Customs of the Indians, their Way of gathering Gold, and feveral other extraordinary Particulars of that Country. He also reports several things concerning Arabia. And at last returning to the Facts which happen'd in the Reign of Cambyles, he relates the miserable Death of Polycrates, whom the Governour of Sardis, nam'd Orates, having prevail'd upon to come into Greece, under the pretext of giving him confiderable fums of Mony, crucihed in the City of Magnefia. This Governour being kie

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ing inform'd of the Death of Cambyses, put to Hero-Death Mitrobates, Governour of Darcilium, and dotus. his Son, and committed an infinite Number of Crimes. When Darius came to the Crown, he sent Bagæus to put Orætes to Death, which was executed with Address.

Herodotus here, to render his Narration the more agreeable, interlaces the Story of the Adventure of Democedes the Crotoniate, Physician to Polycrates, whom Orates had kept in Chains: Darius having hurt his Foot in Hunting, and his Physitians not being able to afford him any Relief, fent for Demoeides to his Court, who cur'd him in a small time and became a Favourite; he cur'd Atoffa of an Ulcer in her Breaft, and engag'd her, in reward, to defire Darius to make War against the Greeks. With this Defign, Darius fent Democedes with feveral Persians in a Ship to discover the State of Greece: they came to Tarentum, whence Democedes went to The Persians who staid for him at Tarentum, came after in quest of him; but the Crotoniate detain'd Democedes, and drove away the Persiant, who in their Return were taken by feveral Ships oppohte to lapygia, and deliver'd by Gillus, a Tarensine Exile, who conducted them to Darius.

The Adventure, by which Syloson got into such Credit with Darius, as to obtain an Army of that Prince to take Samos, is not less extraordinary. This Syloson was Son of Lacus, and Brother to Polycrates: he follow'd Cambyses in his Egyptian War, and walking one Day in Memphis with a scarlet Mantle, Darius, then but a Youth, ask'd him whether he would sell it: Syloson perceiving that he had a mind to it, generously made him a Present of it, utterly refusing to receive any thing for it, not expecting at that time that this Liberality would ever turn to any Advantage to him. Some time after happen'd the Missortune of Polycrates,

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Herodotus. upon which Maandrius, his Slave, seiz'd on the Government of Samos. Syloson having heard that Darius was King of Persia, went to Susa, to the King, and having remembred him of what had past betwixt them, obtain'd of him several Forces under the Command of Otanes, to settle him in Samos. Otanes led them, but Maandrius resisting and killing many of the Persians, they in Revenge sacked the City of Samos, and restor'd it to Syloson, naked

and depopulated.

This Book of Herodorus ends with the Taking of Babylon, which revolted from Darius. The Babylonians thought themselves secure behind their Walls, and Darius had already befieg'd it for the space of One Year and seven Months, when Zopyrus Son of Megabyzus, one of the seven Conspirators against the Magi, disfiguring his Face, and cutting his Nose and Ears, fled to the Babylonians, feigning himself thus treated by the Persians. He promis'd them if they would spare him some Troops to lead, to gain confiderable advantages on Darins Army; and accordingly he made fome Sallies, in which he defeated Darius's Men, as he had agreed with him: but when he had the Command of all their Forces, and the Guard of the City, he caus'd the Gates to be open'd to Durins, so that he took the City without the least difficulty. When the King was thus become Master of it, he rased the Walls, and empail'd three Thousand of the most confiderable Babylonians.

The fourth Book entituled Melpomene, contains the History of Darim's War against the Scythians. Herodotus has already told us, that those People formerly entred Media, and held it in subjection to them for the space of 28 Years; he adds here, that tired with this Residence, they intended to return into their own Country; that their Wives, during their Absence, had married their Slaves, by

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whom they had Children, which were now come Heroto Man's Estate, when their first Husbands re-dorus. turn'd. These Slaves Children knowing the Condition of their Birth, in order to prevent the Seythians return Home from Media, made a large Retrenchment which they extended from Mount Taurus, to the Palus Mæotis, and lay encamp'd in this Line to stop the Passage of the Scythians. After feveral Engagements, in which the antient Serthians were not able to gain any Advantage, one amongst them propos'd as his Advice, that they should treat their Enemies as Slaves, and march against them with Whips in their Hands, to put them in remembrance of their Condition; this Counfel was follow'd and succeeded, the Slaves immediately fled, and the Scythians re-entred their Country. Darius under pretext of revenging the Infult which Asia had received from that Nation, declar'd War against them.

Herodotus before he treats of this War enquires into the Origine of the Scythians, and according to his Custom enlarges on their Manners, and the Situation of their Country. On their Origine, he fays, that this Nation believes it felf to be the most Modern of any in the World; that some fay that a certain Man nam'd Targitaus, was the first that came to live in their Country, till then defert and uncultivated, a Thousand Years before Darius proclaim'd this War; that he had three Sons, the eldest named Lipoxais, the second Arpoxais, and the youngest Colaxais; that the Auchate are de-Icended from Lipoxais; those called the Catiari and Traspies derive their Original from Arpoxais, and that from the youngest Son proceeded the Race of Kings called Paralata. That Colaxais divided the Country into three Kingdoms, which he bestow'd on his three Children. The Greeks give us a diffetent Account of the Original of the Scythians, which Hero-dotus.

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which feems Fabulous, they making them descend from Hercules, who lay with a Virgin nam'd Echidna, (who was half Woman and half Serpent,) by whom he had three Sons, from whom descended the Kings of Scythia. Herodotus relates a third Account which he thinks to be the most probable; that the Scythæ Nomades, which inhabit the Country next to Afia, vexed and fatigu'd by the Wars with the Massageta, cross'd the River Araxis, and went to the Cimmerians, that is, into the Country where the Scythians were in his Time, which the Cimmerians before inhabited, and which they abandon'd without striking one Blow, and retir'd into the Peninsula of Asia, which was the City of Sinope. Herodorus next recites what Aristaus says of the Nations beyond the Scythians, and the Adventures ascrib'd to that Author. He next Geographically describes Scythia, and the different People which inhabit it, and fays feveral things on that Head, which feem fabulous, tho' he is very exact in the Description of Asia, and the other Parts of the World, on which he enlarges in this Place. As for the Religion, Manners, and Customs of the Scythians, he observes, that they worship Vesta, Jupiter, and the Earth, that they believe his Wife, Apollo, Venus, Urania, Mars and Hercules; and that the Scytbians, call'd Royal, facrifice also to Neptune. He adds, that they make no Images, nor don't erect any Altars, or Temples, unless to Mars, whom they represent by a Sword Blade plac'd on a heap of Fagots; that they facrifice to this God the hundredth part of their Prisoners; that they drink the Blood of those which they kill, and make Cloaths of Men's Skins; that to ratifie their Alliances, they dip their Arms into Blood and Water mixt together. He also describes their Funeral Rites. He observes, that they are so jealous of their Customs, that Anacharsis was kill'd by his Brother, doldw

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Brother, and Scyles their King depos'd for Sacri-Heroficing according to the Rites of the Greeks. dotus.

Darius rais'd a great Army to march against the Scythians: he pass'd the Bosphorus on a Bridge which he made. He subdued the Thracians, and came to the Banks of the Ifter, where he caus'd another Bridge to be made to pass into Scythia. Herodotus here reassumes the Discourse on the several Nations in Scythia, the Kings which govern'd them, and the Adventure of the Amazons, who thrown into their Country, married the Scythians. After this Digreffion, he informs us that at the Arrival of Darius, those of them situate nearest the Ister, i. e. the Danube, had recourse to the Kings of the other more remote Scythians for their Affistance: that the Geloni, Budini and Sauromatæ granted their Defire; but that the Kings of the Agathyrsi, Neuri, Androphagi, Tauri and Melanchiani, refus'd to join with them before they were themselves attack'd. The Scythians (those of them which were in danger of the Enemy) upon this resolv'd to fly from, and burn their Country, that the Persians, finding no Sustenance in those vast Deferts, might be starv'd, or forc'd to retreat. They accordingly continually fled skirmishing from time to time, and the more eagerly the Persians pursu'd them, the farther they drew them into an unknown Country till at last Darius tir'd with following them, retreated leaving in his Camp, Fires, some few of his Men, and the Asses. The Scythians then march'd directly to the Bridge which Darius had made over the Ister, and endeavour'd to perswade the Ionians who were entrusted with the Guard of it to break it, and thereby free themselves from the Servitude under which they were. The Ionians having con-Inlted together, pretended to follow their Advice, began to break down the Bridge, and periwaded them to return and meet Darius. The Scythians

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follow'd their Counfel; but taking another Way, he arriv'd on the Banks of the Ister without meeting them, and the Ionians having repair'd the Bridge, he repass'd it into Thrace, and from thence into Afia, leaving, in Europe, Megabyzms Commander of his Forces, who subdued the Hellespontine Nations

which were Enemies to the Medes.

The rest of this Book is by our Author spent in genealogically describing how the Minya descended from the Argonauts which were driven from Lemnos, and after having forcibly feiz'd the Athenian Women at Brauron, came to Taygetus near Lacedemon: How they were receiv'd in that City, where they took other Wives, were condemn'd to Death for their Crimes, and escap'd by a Stratagem of their Wives, who asking Leave to visit them in Prison, chang'd Cloaths with them: How Theras, maternal Uncle to Eurystebenes and Procles, Sons of Aristodemus King of Sparta, who had the Regency during their Minority, remov'd to, and fettled himself in the Isle of Callifta, afterwards call'd Thera, and carried off Part of the Minya: How Battus leaving Thera settled in Libya, where he built the City of Cyrene, whose Inhabitants, affifted by the Greeks, defeated the Egyptians in the Reign of Apries King of Egypt, and in that of one Battus third King of the Cyreneans, whose Son Arcesilaus was vanquish'd by the Libyans, and strangled by his Brother Allarchus: How after his Death Demonax of Mantinea was call'd in to regulate and fettle the Cyrenæan Government, in the Reign of Battus Son of the first Arcesilaus : In what manner Arcesilaus the second Son of this Battus being expell'd his Kingdom, recover'd it by the Affistance of an Army which he rais'd at Samos; and how being kill'd by the Barcæi, his Mother Pheretima solicited Aryandes Governor of Egypt under Darius, to revenge the Death of her Son, which he did Vay,

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did by fending an Army which took the City of Hero-Barca, and deliver'd it to Pheretima, who exercised dotus. there unheard-of Cruelties. This War made way for Herodotus to enlarge in his usual Manner on the Description of the People and Wonders of Libya.

The fifth Book, entituled Terpsichore, contains the History of Thrace, Paone, and Macedonia, poffels'd by Megabyzus, General of Darius's Army. The Revolt of Aristagoras the Milesian, and the Expulsion of the Pisistrati out of the Athenian Ter-Megabyzus's first Conquest, in the Hellespontine Countries, was that of the Perinthii or Perinthians, who had been ill treated by the Paones. After the Taking of Perintbus, he fubdu'd Thrace, and render'd it tributary to the Persians. The Thracians were a numerous People, divided into several Nations, all which had the fame Laws and Cuftoms, except the Getæ and the Transi. The Gods which they worship are Mars, Bacchus, and Diana, and their Kings particularly adore Mercury. Country beyond the Ister is desert and unknown; but is faid to be inhabited by a People call'd Sigynæ, descended from a Colony of Medes. Darius order'd Megabyzus to transport the Paones into Afia; that General entred their Country, and fent all those into Asia which he could catch. From thence he sent seven Persian Lords to Macedonia, to command King Amyntas to offer to King Darius Earth and Water. The Persians arriving in Macedonia, were well receiv'd by Amyntas, who entertain'd them with a great Feast; about the End of which, they ask'd, that according to the Persian Custom, the Women might be fent for; and tho' it was not usual amongst the Macedonians, yet Amyntas to gratify his Guests, oblig'd them to come in. Persians, by this time half intoxicated, took Liberties which K. Amyntas could not fee without Indignation; yet the Fear of the Persians made him bear with.

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Book I.

Herodotus,

with it: But his Son Alexander prevail'd on him to retire, and told the Persians that they ought to allow the Ladies time to bathe, after which they should wait on them again: But instead of them, he dreft seven young Men in Women's Cloaths, furnishing each of them with a Ponyard, and order'd them to lie with, and kill the Persians. His Order was executed, all the Perfians were murder'd, and their Baggage taken and dispers'd. Megabyzus repass'd the Hellespont, and return'd to Darius at Sardis. Otanes who fucceeded him, took Byzantium, Chalcedon, Antandrus, and Lamponium; he also seiz'd Lemnos and Imbros, inhabited by the Pelasgians. He appointed Governor of Lemnos, Lycaretus Brother to Meandrius, who had been Tyrant of Samos; this Lycaretus being guilty of several Violences, was foon kill'd by the Inhabitants, At this time feveral rich People banish'd from Naxos coming to Miletus, persuaded Aristagoras, the Son-in-law of Histiaus Prince of Miletus then at Darius's Court, to obtain an Army to conquer Naxus. Aristagoras apply'd himself on this account to Artaphernes at Sardis, and having imparted the Defign to him, he engag'd to write to Darius, who gave him Order to fit out a Fleet to attack Naxus. This Armada was commanded by Megabates a Perfian, who being join'd with Aristagoras and the exil'd Naxians, they anchor'd at Chios; where Megabates and Aristagoras quarelling, the first advis'd the Inhabitants of Naxus that the Fleet was design'd to fall upon them. On which they put themselves in a Posture of Defence, and sustain'd the Siege for the space of four Months, after which Aristan goras was oblig'd to raise it, and not being able to make good his Promise to Artaphernes, nor to pay the Persian Forces, resolv'd to usurp the Government of Miletus, and revolt from Darius, having been advertis'd by Histians, who had fent him a Slaye,

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Slave, on whose Head he had impress'd such Cha-Heroracters as hinted to Ariftagoras that he should rebel. dotus. Which Order he put in execution without Delay, and engaged to revolt not only Miletus, but also all the Cities of Ionia: He went in Person to Lacedamon to request Assistance; but Cleomenes, who then reign'd, would not hearken to his Propositions, but order'd him to return to his Territories. From thence Aristagoras went to Athens. Herodotus takes this Opportunity to describe the then and former State of that City. Hipparchus the Son of Pifistratus, and Brother to Hippias the Tyrant, was kill'd by Aristogiton and Hermodius, who were descended from the Gepbyrei, who originally came from Eretria, or rather from Phanicia; for Herodotus affirms that these Gepbyræi were the Posterity of those Men which came with Cadmus to Baotia, and that being afterwards expell'd that Country by the Baotians, they fled to Athens. He observes here, that the Phanicians introduc'd into Greece Arts and Sciences, but more especially Letters, which, if we believe him, were not in use amongst the Greeks before that Time. He adds, that they were at first such as the Phanicians use, and that the Ionians made use of the Phanician Characters; but by flow degrees alter'd their Figure and Sound; to prove which he tells us, that he himself saw, in the Temple of the Ismenian Apollo at Thebes in Baotia, fome Letters of Cadmus engraven on some Tripods, which very much refembled those of the Ionians. Hippias succeeded his Brother Hipparchus; the Faction of the Pisistratide being the strongest, and the Alemaonida, despairing of their Return to Athens, had built the City of Lipsydryon in Pæonia. They diligently fearching all Opportunities to prejudice the Pifistratida, contracted with the Amphictyones to build the Temple of Delphi, and by Mony gain'd the Priestess to engage, that in all the

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Hero- the Oracles, which she utter'd to the Lacedemonians she should exhort them to set the Athenians at liberty. The Lacedamonians prest by these Advertisements, sent an Army, under the Conduct of Anchimolius the Son of After, to drive the Pisifratida from Athens; but they having concluded an Alliance with the Theffalians, defeated the Army of Anchimolius which had just made a Descent at Phalerus, kill'd him, and forc'd the Remainder to re-imbark on their Ships: But afterwards the Lacedamonians sent a stronger Army by Land against them, under the Command of Cleomenes the Son of Anaxandrides, who after having put the Thessalian Cavalry to flight, march'd directly to Athens, and belieg'd the Pifistratida; and their Children, which they attempted to fend out of the Country privately, falling into the Hands of the Lacedamonians, they were oblig'd to submit to the Conditions prefcrib'd them, and to depart out of the Athenian Territories within five Days; which they accordingly did, and went to Sigeum on the Banks of the Scamander, after having reign'd thirty fix Years.

> When Athens was delivered from Tyrants, it fell into fresh Troubles, occasion'd by the Factions of Cliftbenes and Isagoras, which were two of the most powerful Men they had. Cliftbenes, to gain Advantage over his Competitor, divided the Athenians into ten Tribes, who were but four before, and chang'd the Names of the ancient ones; by which Means, he became much stronger than the contrary Faction. Isagoras on the other fide invited to his Affistance Cleomenes King of Sparta. That Prince having first fent a Herald, caus'd Cliftbenes and his Party to be expell'd, and afterwards coming to Athens with a small Number of his Followers, banish'd seven hundred Families which Isagoras had pointed out to him ; but attempting to abolish

abolish the Senate, and bestow the Magistrature Heroon three hundred of Isagorus's Soldiers, the Senate dotus. oppos'd it. Cleomenes and Isagoras, with those of their Faction seiz'd the Fortress. The Athenians which took part with the Senate, befieg'd, and on the third Day forc'd them to surrender on Terms, and to quit the Country. After which they recall'd Clistbenes, and all those which Cleomenes had banish'd. Cleomenes, to revenge himself on the Athenians, rais'd an Army and furpris'd Eleusis; the Beotians on the other fide, took Oence and Hyfice, the last Places in Attica; whilst the Chalciden es ravag'd the Frontiers. The Athenians march'd towards Eleusis, which was abandon'd to them by the Corinthians, and Demaratus the Son of Ariston, who was also King of Lacedamon. The Athenians then beat the Buotians and the Chalcidenses; but some time after the Thebans, affifted by the Facida, gave them Battle, in which neither had the Victory; At the same time the Agineta ravag'd the Sea-Coasts of Attica. The Lacedamonians, finding themselves too weak to sustain the War against the Athenians alone, invited to Lacedamon the Deputies of the People in Alliance with Hippias, and propos'd to unite all their Forces to re-establish him at Athens: But Sosicles the Corintbian disfuaded the other Allies; so Hippias return'd to Sigeum, and having loft all Hopes of being reftor'd by the Affistance of the Greeks, he endeavour'd to procure Affiftance by the Mediation of Artaphernes Governor of Lydia, to whom he render'd the Athenians odious. They on the other fide fent Ambassadors to Sardis to excuse themselves; but nevertheless Artaphernes commanded them to admit Hippias into their City, which they utterly refus'd. "Twas about this time that Aristagoras arriv'd at Athens, and implor'd the Athenian Affistance against the Persians;

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Hero- and the Athenians suffer'd themselves to be pre-

vail'd on to grant him twenty Ships.

Aristagoras having gotten all his Forces together, fent them against Sardis, under the Command of Charopinus his Brother, and Hermophantus: They took the City of Sordis; but Artaphernes defended the Citadel with a strong Garison. The City having taken Fire, the Houses being mostly of Wood cover'd with Reeds, it was foon confum'd, together with the Temple of the Goddess Cybele; the Ionians return'd to their Ships, and the Persians, who came to the Lydians Affistance, pursuing, overtook them near Epbesus, where they fell upon and defeated them. The Athenians, advertis'd of this ill Succels, abandon'd the Ionians, who notwithstanding continu'd the War against the Persians; and beginning to rove on the Hellespont, they took Byzantium and other Towns on that side, went into Caria, drew over to their Side, and made Alliance with the Cypriots. Darius, being inform'd of the Burning of Sardis, discover'd a great Indignation against the Athenians, sent home Histiaus the Miksian, and appointed an Army to go against Cyprus. The Battle was given both by Sea and Land. The Ionians, who undertook for the Marine Part, beat the Phanicians at Sea; but the Persians became vi-Aorious by Land, by the Treachery of Stefenar Prince of Curium and the Salaminians; after which the whole Island of Cyprus was reduc'd to Obedience to the Persian Yoak. Darius's Governors pursu'd the Ionians, and took most of their Cities; the Carians were defeated in a bloody Fight, and forc'd to fly to Labranda, where is situate the Temple of the Military Jupiter. The Milesians coming to their Affistance, occasion'd a second Battle, which they also lost: Notwithstanding which ill Success, they laid several Ambuscades for the Perfians who came to seize their Towns, and cut them

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ning attle, off in the Night-time. Darius's other Commanders Herotook the Ionian Cities on all Sides, so fast that Ari- dotus, fagoras chose to fly to Miletus, and thence to Morcinus, leaving the Government of Miletus to Pytharoras one of the principal Men of the City; but as foon as he arriv'd in Thrace, he and his Forces were cut to pieces by the Inhabitants of that Country. Here ends Herodotus's fifth Book,

The fixth Book, entituled Erato, comprehends the Continuation of the Ionian War, which was not ended by the Death of Aristagoras; for Hifieus having obtain'd his Dismission from the Court of Darins, under pretext of coming to appeafe the Ionian Disturbances, headed them. Being arriv'd at the Isle of Chios, he was seiz'd as one of Darius's Spies; but having discover'd his Defign, he was conducted to Miletus, where the Inhabitants refus'd him Admittance. He then remen'd to Chios, and from thence went to Mitylene, whole Inhabitants furnished him with eight Gallies, all complearly equipp'd, with which he steer'd his Course to Ryzantium; where posting himself, he took all Vessels which he met, except those who were willing to come over to his Side,

Whilft Histiaus and the Mitylenians were pursuing this Course on the Sea, the Persians sent a considerable Fleet, and march'd a strong Army against Miletus: To oppose which enterprise, the Ionians prepar'd an Armada of 363 Sail, which came to the Isle of Lada very near the Milesians, resolved to end the Dispute in the Sight of Miletus, by a Sea-Fight. Tho' the Persians had 600 Ships, they for some time avoided Fighting, to draw of some of the Ionians ; and accordingly the Samians made a clandestine Treaty with the Persians, and withdrew their Ships in the the very Beginning of the Engagement. The Leibians follow'd them, and over the section of the Xize of the contract

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Hero- in general all the Ionians behav'd themselves very dotus. meanly, except those of Chios, who after having fought with great Bravery were forc'd to land a Epbefus, where they were routed and kill'd by the Epbesians, not knowing who they were. Dionysia the Phocean fled with three Ships, and after having taken several Phanician Merchant-Ships, went into Sicily, where he pirated on the Carthaginians and Tyrrbenians.

> The Persians, after this Naval Victory over the Ionians, besieg'd Miletus both by Sea and Land and having undermin'd its Walls, took it fix Years after the Revolt of Aristagoras. The City was a bandon'd to Plunder, and the remaining Inhabi tants taken and carried to Sufa, from whence King Darius, without any other ill Treatment, sen them to Ampa, a Town on the Red Sea, thro which the River Tigris runs, Those Milesians, who found an Opportunity to escape the Sacking of their City, with the Samians who disappov'd the Conduct of the Captains of their Ships, went and feiz'd the City of Zancla in Italy; and Samos was by the Persians put into the Hands of Eax the Son of Sylofon. If and to omed or making and

> Histiaus, upon the Ionian Affairs being in this milerable Posture, quitted the Hellespont, and with his Lesbians fail'd to Chios, which he foon fubdu'd, and then went to Lesbos with all his Forces, from whence he went to the Province of Atarnis, where he was routed and taken Prisoner by Harpagus, who fent him to Sardis to Artaphernes, where he

was hung on a Cross.

The Persian Naval Forces, taking up their Winter Quarters about Miletus, the next Year without much Difficulty took the neighbouring Islands; namely, Chios, Lesbos, Tenedos, and most of the Ionian Cities. The Phanician Fleet subdu'd the Hellespontine Towns, and those of the Chersonesus, except

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Cardia, which was defended by Miltiades the Son Heroof Cimon. The next Year Mardonius Son of Gobrias, dotus. being fent by Darius into Greece with a Fleet and Land-Army, became Master of Macedonia and Thrace, besides several Grecian Cities. The Walls of the City of Thasus were razed, and their Ships removed to Abdera, by Order of Darius. That Monarch at the same time sent his Heralds thro' all Greece to demand Earth and Water, and prepar'd a numerous Fleet to force those who would not fubmit to his Empire. The Infulars, several Cities on the Continent, and the Agineta yielded to him, which very much angred the Athenians and Lacedæmonians. Cleomenes King of Sparta went to Egina to seize the Counsellors which had advis'd the Submission to Darius: But Demaratus thwarted his Design, and oblig'd him to return without effecting it: But he, joining with Leutiebides, causes Demaratus to be depos'd, and returns with the same Leutichides King elect in his place, to Agina. The Eginetæ submitted to him, and deliver'd ten Perfons as Hostages, which were sent to Athens. After which Cleomenes dying, the Egineta demanded the Return of their Hostages of the Laced æmonians, who fent Leutichides to demand them of the Athenians; but they would not restore them, but continued with the Affistance of the Corintbians and the Sicyonians, to make War against the Agineta, who were supported by the Argives.

Darius ardently desiring to be reveng'd of the Athenians, order'd a Fleet of 600 Sail to be equipp'd, which took Naxus and Eretria, and from thence sail'd to Attica, and landed at Marathon: The Athenians requested the Assistance of the Lacedamenians, and chose Militades their Captain, who was of Opinion to give the Enemy Battle, which he accordingly did on the Day in which it was his Turn to command; after a long Fight, the main

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Hero- Body of the Athenian Army was broke by the Bardotus. barians; the Persians and Saca, who put them to Flight, pursued them far into the Country; the Athenians and Plateans, who were placed in the two Wings, had better Success, and to rally with the greater Ease, they fuffer'd their Enemies to fly without pursuing them, and joining together fell upon that Part of the Enemy which had broken their main Body; they met, beat, and pursued them to the Sea, and took feven of their Ships. The Persians missing of Success by Land, set sail to the Promontory of Sunium, designing to have surpriz'd Arbens, but the Athenian Army by hafty Marches return'd in time to fuccour their capital City. The Persians, repuls'd by a Storm, at last reth'd into Afia, leaving dead behind them on the Day of the Marathonian Battle 6200, whilst the Athenians loft only 192 Men. Herodorus here endeavours to justify the Alemaonida, against the Accusation against them, that they shew'd the Persians the Way to Athens, by making a Sign with a Buck ler. He here gives the Hiftory of that illustrious House. Miltiades requested by the Athenians 70 Ships of Soldiers, and Mony, without letting them know whither he intended to go. When he had what he defired, he fail'd to Paros, under pretence of revenging himself of the Parians, for joining their Ships with those of the Persians in the Marathonian Expedition; he besieg'd the City for six Months and twenty Days without being able to take it, and having broke his Leg by leaping down from a Wall, he return'd to Athens without having effected any thing. For which he was accus'd and condemn'd in a Fine of five hundred Talents, and died some time after of his Wound. Miltiades also took Lemnos, and drove out the Pelasgians.

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The three last Books of Herodotus, entituled, Po- Herolibymnia or Polymnia, Urania, and Calliope, contain dotus. the famous Expedition of Xerxes against Greece. Darius prepar'd to revenge himself on the Greeks. and to make War with the Egyptians, now revolted, when there arose a Dispute in his Family betwixt his Children concerning the Succession to his Kingdom. He had three Children by the Daughter of Gobrias, before he was King, and four by Atoffa the Daughter of Cyrus. Artabazanes was the eldest by the first, and Xerxes by the second Venter. Artabazanes pretended that the Crown was his Right as the eldeft of all. Xerxes alledg'd, on the contrary, that it ought to devolve on him as Son of Atoffa, Daughter of Cyrus, of which Opinion was Demaratus, because he was born when his Father was a King, and that none ought to fucceed to a Crown but the Children born of a King. Darius determin'd in favour of Xerxes, and declar'd him his Successor. After which, as he was preparing to march himself at the head of his Forces, by his Death he ended a Reign of 36 Years.

Xerxes, after his Accession to the Throne, march'd immediately against the Egyptians, who did not give him much trouble to reduce them. He then propos'd a War against the Athenians; which Mardonius Son of Gobryas advited him to undertake, and Artabanes the Son of Hystaspes his Uncle diswaded him from. Xerxes, without hesitation declar'd his Opinion for the former; but soon alter'd his Refolution, and would have remain'd in Peace, if a Phantom, which feem'd to appear to him twice in the Night, had not exhorted him to undertake that War. He communicated his Dream to Artabanes, and to perswade him that it was real, oblig'd him to put on the Royal Robes, ascend on his Throne, and lie in his Bed, where the same X 4 Appa-

Book I Hero- Apparition which had shew'd it self to Xerxes apdotus. pear'd to him, reproach'd and menac'd him for diverting the King from Warring against the Greeks. The Reader ought to cast his Eye on the Orations of Mardonius and Artabanes on this occasion in our

Author: they are full of Art and Prudence, and the History of the Phantom is related with an Air of Probability, how improbable foever it really is, However it was, Artabanes came over to Xerxes's O. pinion, and the Grecian War was refolv'd on. Four Years were spent in Preparations for it, and Xerxes,

at the Beginning of the fifth Year, march'd with a more numerous Army than all those we have yet heard of: His Fleet rendezvous'd in the Chersonnefus at the City of Eleus, from whence he is faid

to fend his Troops to cut the Isthmus, which joins Mount Athes to the Continent, which was twelve Stadia broad, during which time he caus'd neces-Tary Provisions and Ammunition to be brought to

the Neighbouring Cities; the Rendezvous of his Land Army was at Critalia, from whence he march'd, and having pass'd the River Halys, and cross'd

Phrygia, arriv'd at Sardis; from whence he fent his Heralds into Greece to demand Earth and Water, and publish in all the Cities, except Athens and

Lacedamon, that they should prepare a Supper for the King. He also made a Bridge of Ships over the Hellespont, the particular manner of the Con-

Aruction of which Herodotus describes, as he doth the Particulars of his March from Sardis to Abydus, where he faw his Army by Sea and Land, and could not refrain from Weeping at the Reflection,

that of so many Thousand Men, there would not be one left an hundred Years after. From thence he fent Artabanes back to Sufa, after having ad-

vis'd with him on his intended Enterprise. After which all his Troops pass'd over on his Bridges

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ook I. over the Hellespont, whilst his Armada coasted on Heroxes apthat Sea; and when he was at Dorifcus; and fet dotus. im for foot on the Plain, he took a review of his Army, Greeks. which he found amounted to the Number of fevenrations teen hundred thousand Men. Herodotus gives us in our a Detail of the different Nations of which it was , and compos'd, and the Description of their Arms: His n Air Navy confifted of twelve hundred and feven Ships, ally is. mann'd by feveral Nations, which Herodotus has also es's Oparticulariz'd, and names the Captains who had Four the Conduct of them. From thence Xerxes marches Xerxes. with his Army into Greece thro' Thrace, and came to Acanthos, having divided his Forces into three Bove yet dies; his Armada cross'd the Channel which he ber fonhad cut in the Ishmus of Mount Athos, and cons faid tinu'd its Course to the Thermaan Gulph, where it 10ins expected the King. Xerxes accordingly came to welve recef-Therma, where he encamp'd his Army, and embark'd to take a view of the Mouth of the River ht to Peneus: in the interim the Heralds which he had f his dispatch'd into Greece return'd to him, some with ch'd, a Refusal, and others bringing Earth and Water. rossid The Nations which yielded to Xerxes were, the et his Thessalians, the Dolopes, the Enienses, the Perabi, the ater, and Locri, the Magnetes, the Melienses, the Achai, the r for Phthiota, the Thebans, and all the rest of the Baotians, except the Thespienses, and Platæenses; tho' all over Conthese Nations were by their League with the other Greeks oblig'd to declare War against the Bardoth barians. Our Author here Apologizes for the Athedus, mians, urging that if they had deferted the Caufe and of Greece, it had intirely been reduc'd to Slavery. ion, The Delphick Oracle advis'd them to guard themnot felves with Wooden Walls, which was interpreted of Ships. All the other Grecians afterwards united for the Support of the common Caufe, forgetting all regard to their particular Quarrels: The Ar-

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Hero- gives were the only People who, remembring what dotus, ill treatment they had receiv'd from the Lacedemonians, treated privately with Xerxes, and would not engage in the common Caufe.

The Grecian Confederates fent Embassadors to feveral Parts to implore Aid, as to Sicily, to Gelon King of Syracuse, who offerd to affist them with two hundred Gallies, twenty Thousand well arm'd Men, two Thousand Archers, and two Thousand Slingers, if they would give him the Command of the Army, to which the Embassadors could not confent. The Corcyreans promis'd their Affistance, and equip'd fixty Ships; but fent them to anchor near Pylus and Tanarus, to wait the Success of the War, on the one Side to inform Xerxes that they would not declare against him, and to the Greeks on the other Side to excuse their not coming to the Battle of Salamis, by reason the Etesian Winds hindred their passing the Promontory of Malea. Cretans refus'd the Greeks any Affistance. Theffalians desir'd of the Greeks that they might remain in their Alliance, and that they would fend some Troops to secure the Pass of Mount Olympus, accordingly ten Thousand Men were fent, and posted at Tempe, along the River Peneus, in conjunction with the Theffalian Horse; but they foon retir'd at the Advice that Alexander of Macedon, Son of Amyntas, gave them that 'twas imposfible in that Place to refift the Enemies vast Number : when they retreated the Thessalians yielded to the Persians.

The Pass of Olympus being abandon'd, the Greeks refolv'd to guard that of Thermopylae which was near them, and to advance their Naval Forces towards the Coasts of Istiaotis, above the Promontory of Artemisium, where it might easily assist their Land Army. In the interim Xernes's Army march'd

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on. Herodotus here particularizes the Number of Hero-Men and Ships which compos'd these Armies: He dotus. fays, that, deftin'd to act on Land, confifted of One Million seven hundred Thousand Foot, and eighty Thousand Horse, besides the Arabians on their Camels, and the Lybians which fought in Chariots, which he makes to amount to the Number of twenty Thousand. That the Fleet was compos'd of twelve hundred and feven Sail, which had on board in all five hundred and feventeen Thousand six hundred and ten Men. He adds. besides Sutlers and Servants; to which ought to be added, three hundred Thousand Men which Xerxes rais'd in Thrace, and one hundred and twenty Ships with which the Thracian Greeks furnish'd him, mann'd with thirty four thousand Men; so that he makes the Number of Xerxes's Army to amount to Two Millions fix hundred and forty one Thoufand fix hundred fighting Men, to which he believes the Number of Servants and Attendants might be equal.

When the Armada had reach'd the Promontory of Magnesia, the first Ships rang'd themselves along by the Shoar, and the other rode at Anchor, difposing themselves into eight Ranks close to each other. The next Day arose a North East Wind, which those of that Country term the Hellespontine. Wind, and a Storm, which dispersed those Ships which lay farthest in Sea, and most expos'd, and destroy'd a great Number during the four Days that it lasted; but when it was over, the Remains of this Fleet put into the Pegasan Gulph, and anchor'd at Apheta; except only fifteen who by mistake fell into Artemisium, and were taken by the Greeks. Xernes still advanc'd, with his Land Army; thro' Thessaly and part of Achaia, and encamp'd in the Country of the Melienses, near the Pass of Ther-

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Herodotus.

Thermopyla, where the Greeks waited for him. Their Army was compos'd of three hundred Lacedamonians, a Thousand Tegeitie and Mantieni, one hundred and twenty from Orchomenus, and a Thousand from the other Parts of Arcadia, four hundred from Corinth, two hundred from Phlins, and eighty from Mycenæ: seven hundred Thespienses, four hundred Thebans, a Thousand Phoceans, to which were added all the Forces of the Locri Opuntii: each Nation had its Captain; but Leonides the Lacedæmonian King of Sparta, took Place of, and commanded all the rest. Xerxes having staid four Days in his Camp, Supposing the Greeks would flie, and finding himself mistaken, on the fifth order'd them to be attack'd by the Medes, who were repuls'd as well as the Persians, which seconded them. On the next Day the Persians again in vain attempted to force the Greeks, but at last being instructed by Epialtes the Son of Eurydemus, who came over to Xerxes, they found a Way along by the River Azobus, by which they gain'd the Top of the Mountain, beat the Phoceans which guarded that Post, and furpriz'd the Greeks, who in this Confusion sled all towards their respective Homes, except Leonides and three hundred Spartans who firmly stood their ground against the Enemies, of which they kill'd a great Number, beat them back several times; but at last born down by vast disproportionate Numbers were all kill'd. The Thebans which Leonides retain'd with him furrendred to Xerxes.

This was the Issue of the Fight at Thermopyla,

with which Herodotus ends his seventh Book.

The eighth Book is chiefly taken up in the Relation of the Sea Fight betwixt the Greeks and the Persians: The Grecian Fleet was compos'd of one hundred and thirty one Sail, besides fourteen Gallies; and was commanded by Eurybiades the Son k I.

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of Euryclidas a Lacedæmonian. The Persians de-Herotach'd two hundred Ships to fail round Eubea, and dotus. in the interim the Greeks attack'd their whole Fleet, and got the better in the first Engagement, which was interrupted by Night coming on; the flormy Winds which enfued, prevented the renewing of the Fight, and deftroy'd the two hundred Ships which the Persians had detach'd; after this the Greeks having receiv'd a Reinforcement of fifty Sail, fought the Cilician Ships, and very much shatter'd em. The Persians afterwards cast their whole Armada into the Form of a Crescent, and made to the Greeks, defigning to furround them; but after a very obstinate and bloody Engagement, both Parties retreated, when, the News of the Action of Thermopylæ reaching the Grecian Fleet, which was very much shatter'd, they resolv'd to return to Greece. The Persian Armada came to Artemisium, and took Histiaa. After this the Persian Land Army entred Phoeis, which they ravag'd: the Baotians were better treated, because they turn'd to the Persian Side. The Persian Army now having over-run the Coasts, separated into two Bodies, one of which march'd to Athens thro' Baotia, and the other drew towards the Temple of Delphi, to seize all the Treasures there. The Inhabitants of Delphi abandon'd their City, and the Persians were diverted from entring the Temple by a horrible Tempest, which secur'd it from Plunder. The Grecian Fleet at the request of the Athenians came to Salamis: the Allies by furnishing of new Ships had now augmented the Number to three hundred and fixty eight Sail. But Xerxes was now advanc'd into Attica, and after ravaging the Country, took the City of Athens, which he found deserted and abandon'd, most of the Inhabitants being embark'd on the Grecian Ships, and the rest having Fortify'd themselves in the Citadel,

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defended themselves for some time, but were at last taken by the Persians. When the Grecian Fleet heard this News every Man thought of flying; but Themistocles so far prevail'd on them by his earnest Remonstrances, that Euribyades resolv'd to flav the Fleet there, and waiting the Coming of the Persians to fight them where he was. Xerxes himself embark'd in his Fleet, and advanc'd it to Salamis, to block up the Greeks who yet deliberated whether they should not flie; but Necessity soon oblig'd them to fight, and the Persians were beaten by the Athenians and Agineta; whilft Arifides, going with some Troops to the Isle of Pstalea, cut in pieces all those Porces which Xerxes had fent thither to deprive the Greeks of that Refuge. The Greeks carried their shatter'd Ships into Salamis, and the Persian Fleet was order'd for the Hellespont to secure the Bridges over it, and favour Xerner's The Greeks, having resolv'd to let the Persians go without pursuing them, besieg'd Andres, and put the other Islands under Contribution. Xerxes retreated with his Land Army into Beeria, and having left 200000 Men with Mardoning, hastily repass'd the Hellespont on board one of his Ships, his Bridges being broken, and arriv'd at Sardis: Some fay that he escap'd in a Vessel, which was in great danger of perishing, and that the Perfians which were with him, threw themselves into the Sea, to lighten the Vessel and hasten its coming to Shore; which Herodotus does not think pro-The Greeks not being able to take Andres, return to Salamis, divide the Spoil amongst, and bestow on their Commanders the Honours due to their Merit. Mardonius remain'd in Theffaly and Macedonia, and Artabazus at the same time besieg'd Potidea, which was deliver'd by an Inundation, which forc'd the Persians to raise the Siege. The e at

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Remainder of the Fleet winter'd at Cume, and at Herothe Beginning of the Spring rendezvous'd at Sa- dotus. mor, where it stay'd under pretence of awing the Ionians to keep in their Duty. The Greeks on their Side got together a Fleet of one hundred and eight Sail at Agina, under the Command: of Leutychides. They were entreated by the Ionians to come and deliver them, but durit not venture beyond Delos, nor were the Persians to bold as to attempt the advancing farther Westward. Mardonius, who remain'd in Theffaly, fent Alexander King of Macedon to Athens, to periwade the Athenians to enter into an Alliance with the Persians, to oppose which Negotiation, the Lacedamonians fent Embassadors to them, and the Athenians absolutely refused it. Here Herodotus ends his eighth Book.

The last contains the remaining Part of the Hiflory of this War. Mardonius, inform'd of the Aniwer of the Athenians, march'd from Theffaly in order to go to Athens; the Thebans us'd their utmost endeavours to detain him in their Country; but he was refolv'd for Attica, and again took the City of Athens, deferted by most of its Inhabitants which were at Salamis: Whither he fent to them to submit to the King of Persia; but they were so resolute in the preservation of their Liberty, that they stoned Lycidas to Death, for advising the Acceptance of the propos'd Conditions. They fent Embassadors to Lacedamon to complain that the Peloponnesians abandon'd them, and thought of nothing but lecuring themselves by a Wall which they were building cross the Isthmus. But on the Remonstrance of the Athenian Embassadors, and by the advice of Chileus, the Ephori fent to the Athenians five Thousand Spartans under the Command of Pausanias Son of Cleombrotus. Mardonius having heard this News, did not think himself safe in At-

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dotus.

Hero- tica; but after having fet fire to Athens, and raz'd all the remains of its Walls, Temples and Houses, decamp'd before the Arrival of Paulanias. In his Retreat towards Thebes, he received News that a Thousand other Lacedamonians were marching to Megara: he defign'd to have furpriz'd them; but not being able to compass his Aim, retir'd towards the River Asopus, into the Platean Territories, where he encamp'd his Army, and for the greater fecurity, built a Wall around his Camp. The Phoceans fent him a Thousand Men under the Command of Harmocides, whom Mardonius appointed to encamp separately, and commanded his Horse to surround them; but they keeping themselves in good Order forc'd his Cavalry to retreat, and Mardonius affur'd them'twas only a Feint to try their Courage and Conduct. All the Greeks being now united, march'd against the Persian General, and encamp'd over against the Persians, at the foot of Mount Cytheron: Mardonius order'd his Horse commanded by Malistius to attack them, by which they were very much gall'd, especially in the Quarter of the Megarians, who were oblig'd to defire Help. The Athenians readily offer'd their Affiftance, and placing themselves at the Head of them, kill'd Malistius, and, calling the rest of their Army to their affiltance, repuls'd the Persian Cavalry: After which the whole Greek Army march'd into the Territories of Erythræ, and encamp'd in Battle Array. This Army confifted of thirty eight Thousand seven hundred well arm'd, fixty nine Thousand light armed Men. Mardonius also encamp'd in order of Battle; his Army was compos'd of three hundred Thousand Men, besides his Grecian Allies, which might amount to fifty Thoufand, and his Cavalry which were separately plac'd, partly with the former, and partly with the latter.

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As foon as he was inform'd that a Supply was com- Heroing to the Greeks, he fent his Horse to secure the dotus. Passes of Citheron, which conducted to Platee; and they met with a Convoy, which they took ; during which Time the two Armies fac'd one another, having the Asopus betwixt them, which neither was fond of attempting to pals. Mardonius's Cavalry made some Skirmishes, which very much incommoded the Grecian Army, and in this Posture both Greeks and Persians remained ten Days in fight of each other, without either daring to engage; but at last Mardonius finding that the Greeks daily augmented, resolved to give them Battle, and they on the other Side being privately advertis'd of it by Alexander, chang'd their Order of Battle, posting the Athenians in the Front oppolite to the Perfians, and the Lucedemonians against the Beotians, and the other Greeks on the Persian Side. This being observ'd by Mardonius, he us'd his utmost efforts to remove the Persians, and post them to as to front the Lacedemonians, but Paulanias immediately sensible of his Alteration, countermarch'd the Spartans to the Right Wing. Mardonius order'd his Horle to attack the Greeks, which they did and put them into Disorder, and fill'd up the Spring of Gargathius, whence they had all their The Greeks also labour'd under the Want of Provisions, and in this necessity were going to retire into an Island about 10 Stadia from the River Asopus, call'd Oeroe, surrounded by the Waters which tall from Mount Citharon. As they decamp'd, Mardonius caus'd the Lacedemonians to be attack'd by his Cavalry, and the Athenians by his Auxiliary Greeks. The Spartans vigoroully defended themselves tho' extreamly press'd by the Enemies Number; but Mardonius being kill'd they forc'd the Enemy to flie, and the Athenians cut in pieces the Baotians and the other Greeks which oppos'd them. The Persians being

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Hero- ing fled into their Retrenchments, for some time dotus. Sustain'd the Laceden orians Attack; but when the Athenians and Tegeates came up, the Greeks forc'd and plunder'd the Persian Camp, and put them to the Sword, so that of three hundred Thousand Men, there did not escape (except the forty Thoufand with which Artabazus fled when he saw the Persians routed) above three Thousand: On the Grecian Side, there were not kill'd above ninety one Lacedamonians, fixteen Tegeates, and fifty two Athenians.

After this Victory, the Greeks declar'd War against the Thebans, and besieg'd their City in order to get into their Hands those Persons which had taken the Persian Side, which the Thebans deliver'd to them to avoid the utmost Extremities. Artabazus, who (as is already hinted) escap'd with part of the Persian Army, having reach'd Thessaly, conceal'd the Defeat, and croffing Macedonia and Thrace, got to Byzantium, from whence he passed his Army over in Ships into Afia. The Persian Fleet not daring to appear in the Main Sea, coasted from Place to Place, and retir'd to Mycale, whither the Grecian Fleet follow'd, and attack'd them; the Forces on both Sides difembark'd, and fought on the Island, in which Engagement the Persians were defeated. These Successes induc'd the Samians, and other Ionians, to shake off the Persian Yoke, and enter into an Alliance with the Greeks.

Xerxes after io many Misfortunes arriving at Sula, fell in Love with his Son's Wife, named Artaynta; his own Wife Amestris, having discover'd it by his making Arraynta a Present of a Robe, which she had before given him, revenged her felf on her Rival's Mother the Wife of Maliftes, one of Xerxes's Brothers, whom she treated barbarously; to revenge which, he attempted to raise a Rebellion, but Xerxes caus'd him to be kill'd in his Flight. The

Grecian

Grecian Fleet was now sail'd into the Hellespont, and Herohad besieg'd Sestus, which they took after lying be-dotus. fore it six Months. Thus Greece was entirely deliver'd from the Persians. Here ends Herodotus's

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This Extract of Herodotus's History discovers how richly he abounds with Variety. His Narration is not dry and naked; but agreeably interrupted by Digressions very pertinent to his Subject, being either fuch as take the Thread of the Story higher, and relate the Original of each Nation, describe the Countries of which he speaks, and the Manners of the Inhabitants, explain the Genealogies of Kings or illustrious Persons which he mentions, or to make Political and Moral Reflections on the Facts and Events, to inspire Religion and the Fear of God into Men, by the Accomplishment of the Predictions of Oracles, and the Punishment of Impious and Wicked Men, to honour Merit, Virme, and Valour, by the Description of great Actions, or laffly, to divert the Reader by extraordinary and furprising Events. The Orations which he inferts in his History are Plain and Natural, but Just and Suitable, to Persons and Things. He makes Men speak, not like Orators as several other Histofians do, but as they commonly express themselves, and yet there really is a great share of Art and Excellence in what he makes them fay. The General History of Empires and Nations, and the Descriptions of Countries and Towns which appear in leveral places of his History, being the most confiderable Parts of it; we thought proper to collect and reduce into order in the following Articles what is most remarkable in his Work relating to Chronology and Geography.

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SECT. XVI.

Contains an Extract of what relates to, or illustrates Chronology, the Original of Nations, or regards their Kings, in Herodotus's History.

The FABULOUS TIMES.

THE Phanicians come to Argos, and steal to the Daughter of Inachus.

The Cretan Greeks steal Europa, Daughter of the

King of Tyre.

Cadmus travelling in search of his Sister, introduc'd the Phanician Letters into Greece.

The Expedition of the Argonauts in the Ship

Argos.

The Greeks steal Medea daughter of the King of

Alexander Son of Priam steals Helena Wife of Menelaus, and carries her into Egypt, where she was detain'd.

The Trojan War.

The EGYPTIANS.

The Reigns of the ancient Kings of Egypt, as reported by the Priests of Vulcan.

Menes the first King of Egypt, who built the

City of Memphis.

Three hundred and thirty Kings after Menes, amongst which were r8 Ethiopians, a foreign Princess nam'd Nitocris, and all the rest Egyptians.

dotus.

After them reign'd Sefoftris.

Pheron his Son succeeded him after his Death.

Proteus, a Citizen of Memphis, was his Successor.

Next to him reign'd Rhampsinitus.

Cheops, who was the first Builder of Pyramids, succeeded him: He reign'd 50 Years.

Cepbrenus follow'd him, and reign'd 56 Years.

Mycerinus Son of Cheops succeeded him, after his Death.

Asychis seiz'd the Throne.

He was succeeded by Anysis, who was blind.

In his Reign Sabacus King of the Ethiopians entred Egypt, subdued, and kept it under his Domination during the space of 50 Years; and when

he left it, Anysis re-ascended the Throne.

Next to him reign'd Sethon Priest of Vulcan, who was the last King which the Egyptian Priests mention'd to Herodotus: They compute, from their first King to this, 341 Generations, which amounts to 11240 Years.

After the Death of this Priest of Vulcan, the E-gyptians set themselves free; but not being able to continue long without Monarchical Government, chose twelve Kings and divided Egypt into

fo many Parts.

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Psammitichus, one of those twelve, after being expell'd and banish'd to the Lakes, re-establish'd himself by the Assistance of the Carians and Ionians. He deseated all the other Kings, and remain'd sole Monarch of Egypt. He reign'd 54 Years, and besieg'd Azotus in Syria 29 Years.

Necas, or Necus, Son of Psammitichus succeeded him; he died after a Reign of 17 entire Years.

He left the Kingdom to Psammis his Son, who

reign'd but 6 Years.

Apries his Son succeeded him; the Egyptians revolted against him, and elected Amasis, who in Battle deseated Apries, who was strangled.

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Herodotus. Amasis, after a Reign of 44 Years, died in the

Time of Cambyses.

Psammenitus his Son succeeded him, was conquer'd by Cambyses, Memphis was taken, and he dethron'd.

The LYDIANS.

The first Kings of Sardis descended from Lydus the Son of Atys.

Argon the Son of Ninus the first of the Heraclida

that was King of the Sardians.

The Heraclidæ successively continu'd on the Throne for 505 Years, during 22 Generations.

Candaules, or Myrsilus, the last of the Heraclida,

kill'd by Gyges.

Gyges seizes on, and is confirm'd in the Throne by the Delphick Oracle: He reign'd 38 Years.

Ardys reign'd 49 Years.

Sadyattes fate on the Throne 12 Years: He declar'd War against the Medes, and Cyanares Grandson of Deioces: Drove the Cimmerians out of Asia: Took Smyrna, and made War with Miletus.

Alyatter reign'd 57 Years.

Years: And lost his Son; was conquer'd by Cyrus; Sardis taken, and himself made a Prisoner.

The Kingdom of Lydia extinct.

The BABYLONIANS.

Semiramis reign'd five Generations before the se-

Nitocris.

Labynetus Son of Nitocris, was vanquish'd by Cyrus, and Babylon taken.

The

dotus.

The MEDES and PERSIANS.

The Assirians govern'd the upper Asia for the space of 520 Years.

Deioces establish'd himself The Medes revolted: their King, built Edbatan, and reign'd 52 Years.

Phraortes succeeded him, and subdued the Persians and Assyrians; he was defeated and kill'd at Ninivehi in the 22d Year of his Reign by the Assyrians.

Cyaxares his Son succeeded him: He besieg'd Niniveb, but was oblig'd to raise the Siege to march against the Scythians, by whom he was beaten, and they remain'd Masters of Upper Asia for the space of 28 Years. At the Expiration of which Cyaxares drives them out, makes War against the Lydians, takes and deftroys Niniveb, and subdues Affria. He died in the 40th Year of his Reign, comprehending the 28 Years of the Scythian Domination.

Aftyages his Son succeeded him, and married his Daughter Mandane to Camby ses.

Cyrus Son of Mandane and Cambyfes is born, expos'd, and preferv'd as a Shepherd's Son.

At the Age of ten Years he was acknowledg'd

for what he was. He is fent into Persia.

Being grown to mature Years, he conspires against Astyages, defeats him, and thereby translates the Empire from the Medes to the Persians, after the former having sway'd the Scepter 128 Years, not reckoning the 28 Years of the Scythian Government.

The Insurrection of Pattyas the Lydian against

Cyrus, quash'd by Mazares.

Cyrus's Lieutenants Subdue the Prienians, Magnefians, Phoceans, Teii, or Teians, and in general all the Ionians, Carians, Caunians, Lycians, and Cuidians.

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Hero-dotus.

Cyrus takes Babylon.

He makes War with the Massageta, and is kill'd

having reign'd 29 Years.

Cambyses succeeds Cyrus, makes War with the Egyptians, and dispossesses Psammenitus of his Kingdom.

Smerdis the Magus seizes the Kingdom of Persia.

Cambyses dies of a Wound by his Sword, received in mounting on horse-back, having reigned but 7 Years, 5 Months.

Smerdis the Magus reign'd the remaining seven

Months of the Year.

Is kill'd by feven Persian Lords which conspir'd

his Death.

Darius Son' of Hystaspes is acknowledg'd King of Persia. He takes Babylon which revolted. Makes War with the Scythians: Passes the Bosphorus, and the Ister or Danube on Bridges to fight them; but is oblig'd to return without doing any thing.

He subdues the Barcaans and Libyans.

As afterwards the Perintbians, Thracians, Pæonians, Byzantians, and Chalcedonians.

The Ionians revolt.

The Battle of Marathon.

Darius declares Xerxes his Successor, and dies

after having reign'd 36 entire Years.

Years in preparing for his War against the Greeks, and sets forward on his Expedition on the 5th.

He marches thro' Greece, renders himself Ma-

ster of Attica, and takes Athens.

His Fleet being beaten at Salamis, retires, leaving Mardonius to command his Land-Forces.

The following Year Mardonius again takes Athens,

and burns it.

He is defeated at Platae; the Persian Fleet slies to Mycale; and Greece is deliver'd.

Hero-

The MACEDONIANS.

Perdiccas, Aræus, Philip, Æropus, Alcetes, Amyntas, who reign'd in the Time of Darius Son of Hystaspes. Alexander Son of Amyntas.

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Midas King of Phrygia, presented to the Temple of Delphi, the Throne on which he distributed Justice.

The SAMIANS.

Polycrates King of Samos, Son of £aces, having kill'd Patagnesus, and expell'd Syloson, his two Brothers, and became sole King of Samos.

Polycrates is taken, and put to Death by Order of Oretes, in the Reign of the Magi in Persia.

Meandrius by Force succeeded him as Tyrant of Samos.

Samos is taken and destroy'd by the Persians, who set up Syloson Brother to Polycrates.

The DOLONCI.

The Dolonci, a Thracian People, who being perpetually disturb'd and tormented by the Apsinthii, or Apsinthians, invited to their Assistance Miltiades the Son of Cypselus, who came from Athens accompanied by several Voluntiers, on this Expedition, and was by the Dolonci created their King. He strengthned the Isthmus by building a Wall from Cardia to Pattya, in order to prevent the Irruptions of the Apsinthians, and close up their Entrance.

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Hero- He was taken by the Apfinthians, and fet at liberty dotus. at the Entreaty of Crafus. He died without Children, and left his Kingdom to Stefagoras the Son of Cimon, and his Brother by the Mother's Side. alfo dy'd without Issue, and Miltiades his Brother was fent to fucceed him; but was driven out of that Country by the Nomades, and re-establish'd after their Retreat. He set sail three Years after with five Vessels to go to Athens. Being attack'd by the Phanician Fleet, he fled with four Ships to Imbrus; the fifth being taken, was that which had on-board his Son Metiochus, who was carried to Darius, by whom he was us'd with great Humanity.

The CYRENÆANS.

The Minya or Minyans, who were Descendants from the Argonauts, being by the Pelasgians driven out of the Isle of Lemnos, and having stole the Athenian Women at Brauron, fail'd to Lacedamon; and were well receiv'd by the Lacedamonians, who distributed Lands amongst them: But committing feveral Crimes, they were condemn'd to Death; which they escap'd by changing Cloaths with their Wives, and going to Taygetus. At the same time Theras Son of Autesion, and Grandson to Tifamenus the Son of Polynices, was sent to establish another Colony. He was of the Cadmean Race, and by the Mother's Side Uncle to Euristbenes and Procles Sons of Aristodemus. He settled in the Isle of Thera, anciently call'd Callifta, inhabited by the Descendants of Membliares the Son of Paciles a Phanician; who had lived there eight Ages of Men before the Arrival of Theras, who obtain'd a Pardon for the Minyans, and carried Part of them to Callifa. The Remainder went to the Paroreata and Caucones, which they chased out of their Country, and divided it into fix Parts, built the fix Cities 51-1

Lepreum,

Lepreum, Magistum, Thrixæ, Pyrgus, Epium, and Hero-Nudium; most of which were after destroy'd in the dotus. Memory of Herodotus by the Eleans. Theras gave

his Name to the Island of Callifta.

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Grinus Son of Asaius, one of the Descendants of Theras, accompanied by Battus, was commanded by the Delphick Oracle to plant a Colony in Libya, and Grinus excusing himself on his Old Age, the Oracle pointed to Battus. For the space of seven Years after there was a great Drought in the Island; at the end of which Term, the Theraans again consulted Pythia, who the second time order'd them to settle a Colony in Libya. They then sought after some Person to discover that Country, and having sound a Dyer at Crete named Corobius, they sent a sew Men under his Command, who landed on the Isle of Platae, and leaving Corrobius there, they sent two Ships from Thera.

Phronima, Daughter of Etearchus King of Oaxus in Crete, was by her Father put into the Hands of Themison to throw her into the Sea; but he, instead of executing that cruel Order, carried her to Thera; where she had Battus by Polymnestus. This Battus, pursuant to the Direction of the Oracle, was sent with the two above-mention'd Vessels to Libya. He built the City of Platea, where having lived two Years, after the Expiration of which, he and his Followers remov'd and settled in a Place nam'd Aziristus on the Libyan Continent opposite to the Isle before-mentioned: In this new Abode they continued six Years. From thence they went and establish'd themselves at Irasa, near a Spring call'd Apollo's Fountain, where is situate Cyrene.

Battus reign'd 40 Years.

Arcefilaus his Son, 16 Years.

Battus the Happy was the third King, and in his Reign several Greeks, coming to Cyrene, warr'd against and defeated the Libyans.

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Hero- Arcefilaus, Son of Battus, expell'd his Brothers. dotus. who fled to another Place in Libya, where they built Barce. Arcefilaus was beaten by the Libyans, and strangled by his Brother Aliarchus, whom, in Revenge, Erixo the Wife of Arcefilaus kill'd.

Battus Son of Arcefilaus, who was lame, fucceeded him. Demonax is invited from Mantinea to govern the Country. He divided the Cyreneans into three Tribes: One of which comprehended the Theraans and their Neighbours; the second the Peloponnesians and Cretans; and the third all the Insulars. This Regulation was observ'd during the Reign of Battus.

Arcefilaus his Son, attempting to change that Establishment, was expell'd the Kingdom. But return'd and re-ascended the Throne, after having refided some time at Samos. He reveng'd himself of his Enemies, and retir'd to Barce, where he was kill'd together with his Father-in-law Alazerin. His Mother Pheretima, who govern'd Cyrene in his Absence, being inform'd of his Death, fled into Egypt, and desir'd Ariandes to revenge the Death of her Son; and he accordingly laid hold of this Pretence to make War with the Libyans.

The ATHENIANS.

When the Pelasgians posses'd the Country afterwards call'd Greece, the Athenians were called Cranai; but under the Reign of Cecrops, they were named Cecropida; and when Erectbeus came to the Crown, they chang'd that Name to that of Athenians; and at last were call'd Ionians, from Ion the Son of Xuthus, their Captain.

Hippocrates Father of Pifistratus, was Victor at the

Olympick Games.

Megacles Son of Alemaon, Commander of the Naval Forces, and Lycurgus Son of Arcefilaus Goverour of the Plain-Country, quarrel.

Pifi-

Pisistratus, Son of Hippocrates, let up a third Par- Heroty: having taken Nifaa in the Expedition of Me- dotus. gara: he feigns himself wounded, upon which he defires Guards, which he made use of to seize the Government.

He is sometime after expell'd the Country, by

the Troops of Megacles and Lycurgus.

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Megacles afterwards falling into a good Understanding with him, suffers him to re-enter under

pretext of being recall'd by Minerva.

But he is again oblig'd to fly, to escape the Rage of the seditious Party: he went to Eretria, from whence he return'd eleven Years afterwards with Forces, beat the Athenians, and re-affum'd his Power. He govern'd in Crasus's Time.

Hipparchus Son of Pisistratus, and Brother to Hip-

pias, is kill'd by Harmodius and Aristogiton.

Hippias possesses himself of the Government.

The Lacedamonians attempt the Re-establishment of the Athenian Liberty.

But are defeated in their first Expedition.

Cleomenes comes in Person, expels the Pifistratida, and restores Liberty to Athens.

Clifthenes and Isagoras let up two Factions.

The first of these two Heads of Parties, by dividing the People into ten Tribes, becomes more

Potent than his Competitor,

Isagoras then invites, to his Affistance, Cleomenes King of Sparta, who drives out Cliftbenes, and banishes seven hundred Athenian Families: attempted to abolish the Senate, and introduce 300 of Isagoras's military Men into the Magistracy: which the Senate opposing, Cleomenes and Isagoras feiz'd the Citadel: but were driven thence three Days afterwards. ben all months to one

Clift benes is recall'd.

Cleomenes, the Baotians, and Chalcidians, make War with the Athenians.

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Herodotus. Cleomenes surprises Eleufis.

His Army dispers'd. The Athenians march against the Baotians and Chalcidians, and defeat them.

The Thebans, affisted by the Aacida, fight the Athenians, but depart without obtaining any Advantage over them.

The Agineta ravage Attital

The Greeks by general Consent resolve to leave the Athenians at rest; and Hippias retires into Asia.

The LACEDEMONIANS.

Perseus, Son of Danae Daughter of Acrisius, an Egyptian.

The Persians make Perseus an Assyrian.

The Greeks will have him the Son of a God.

Aristodemus, and his Wife Agina Daughter of Autesion, Son of Tisamenus, whose Father was the Son of Polynices, had two Twin-Sons.

The eldest was named Eurysteines, the youngest Procles. They could not agree together, and their Misunderstanding descended on their respective Posterities.

Leon and Hegeficles Kings of Sparta:

Lycurgus the Legislator.

The Lacedæmonians defeated by the Tegeates, become at last Victors.

The Contest betwixt the Lacedemonians, and the

Argives, for Thyrea taken by the Spartans.

The Lacedamonians make War against Polycrates King of the Samians, and are repuls'd.

Leon.

Anaxandrides had two Wives at the same time; by one of which he had

Eleomenes:

By

Sect. 16. Historical LIBRARY.

By the other, Doriens, Leonides, and Cleombro- Herotus.

Cleomenes was elected King.

Dorieus went first to Libya, then to Sicily, where he made War against the Sybaritæ, and the Crotoniatæ. His Allies were defeated by the Phænicians

and Agestani.

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Euryleon, the only one of his Companions engaged in the planting of Colonies which escap'd, rallying the scatter'd Remains of their Forces, threw himself into Minoa, a Colony of the Selinusii. which he possess'd himself of. Dorieus was kill'd in Italy.

Cleomenes reign'd but a short time, and left no o-

ther Issue than one Daughter nam'd Gorgo.

Demaratus was King of the Lacedamonians in conjunction with Cleomenes; he was the Son of Ariston,

by the Wife of his Favourite Agetus.

Cleomenes engag'd Leutychides Son of Menares, and of the same Family with Demaratus, to attempt his Expulsion. To attain which End, he maintain'd Demaratus was not the Son of Ariston. Pythia being consulted and made by Cleomenes, agreed with Leutychides in affirming that he was not. Damaratus was then dethron'd, and fled into Afia, where he was well receiv'd by Darius.

Leutychides, Son of Menares, was made King in his stead. He had a Son named Zeuxidamus, who died before his Father, who married a fecond Wife, by whom he had a Daughter, which he

married to Archidemus, Son of Zeuxidemus.

Leutychides making War with the Thessalians, suffer'd himself to be corrupted by Mony, after which, at his Return, he was arraign'd for that Crime, fled from Sparta, and died at Tegea.

Cleomenes after subduing the Agineta, not daring to return to Sparta, fled for Refuge to the

dotus.

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Hero- Arcadians; prepar'd for War; and was recall'd: dotus. he ran Mad and kill'd himself.

Leonidas succeeded him.

SICILY.

OEcetor came from the Isle of Teleus, situate near that of Triopium, lived in Gela: His Descendants were Priests of the Infernal Gods.

One of them, named Telines, reinstated some Inhabitants of Gela, which had been banish'd after the Death of Cleander of Patara, who govern'd Gela seven Years, and was kill'd by an Inhabitant of that City.

Hippocrates, his Brother, fucceeded.

Gelo descended from Telines the Priest, was General of his Cavalry, and reduc'd several Nations to his Obedience.

Hippocrates Dying, Gelo under pretence of defending his two Sons, Euclides and Cleander, posses'd himself of the Government, and having recall'd to Syracuse the banish'd Inhabitants, also rendred himself Master of that City, establish'd himself there, and was declar'd Prince of all Sicily.

Theron, King of the Acragantines, engages Amilcar to come against him with a Carthaginian Army. Gelo defeats him in a Battle on the same Day which that of Salamis was fought.

CRETE.

'Tis storied of Minos King of Crete, that going to Sicily in search of Dædalus, he died about three Generations before the Trojan War.

That some time after, all the Cretans besides the Polichnitani and Prassi, went to Sicily with a great Army; that they besieg'd Camicus sive Years; that not being able to take it, they again put to Sea,

and

and that they were thrown by a Storm on the Hero-Coasts of Iapygia, where they built the City of dotus. Hyria, and were call'd Iapyges Messapii.

That when Crete was deserted by its Inhabitants, other Nations went thither and peopled it, and

more especially the Greeks.

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That it was a third time depopulated after the Trojan War, and re-peopled by flow degrees.

The SCYTHIANS,

The first Inhabitants of Scythia, pursuant to the Report of the Natives, was Targitaus, Son of Jupiter and the Daughter of the River Borysthenes, a thousand Years before Darius's Expedition. He had three Sons, which were Liponais, Aponais and Calanais.

The Auchate are the Posterity of Lipoxais.

The Catiari and Traspies of Apoxais.

And the Paralate of Colaxais,

Colaxan divided Scythia into three Kingdoms,

which he gave to his three Children.

According to the Grecian Account, Hercules driving away the Cows of Geryon, who liv'd in an I-fland beyond the Hellespont nam'd Erythia, passing thro' the Country where the Scythians inhabit, arrived at Hylea, where he found a young Virgin nam'd Echidna, by whom he had three Sons: Agasthyrsus, Gelon and Scytha, from which last descended the Scythians.

Others tell us that the Seythians which are call'd Nomades, which inhabit Asia, being continually tormented by their Wars with the Massageta, pass'd the River Araxes, went to the Cimmerians which sled into that part of Asia near Sinope, and left their

Country to the Scythians,

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Hero-dotus.

Aristeas affirms, that the Issedones were driven out by the Arimaspi, the Scythians by the Issedones, and that the Cimmerians which inhabited the Country adjoyning to the South Sea, abandon'd their Seat by reason of the Incursions of the Scythians.

S E C T. XVII.

An Extract of those Passages in Herodotus which relate to Geography. A General Description of the Earth, and its Parts.

"TCANNOT help laughing, fays Herodotus, at those who, when they describe the Circuit " of the Earth, would make us believe, that the "Ocean glides around it; that the Earth is as "round, as if it had been turn'd in a Lathe; and "that Asia and Europe are equal. For these Rea-" fons I intend succinctly to delineate the Great-" ness of both the one and the other, and to shew " of what Parts they are compos'd. The Country "which the Persians inhabit, extends to the Sou-"thern Sea, commonly call'd the Red Sea. Above " the Persians towards the North, is inhabited by "the Medes, above whom are the Saspires, beyond "whom are the Inhabitants of Colchis, who border " on the North Sea, where the River Phasis dis-" charges it felf. These four Nations extend from " one Sea to the other, and farther Westwards " there are two Regions which reach to the Sea, " and which I intend to describe. The northern "Side of the one begins at the Phofis, and extends " all along the Euxine and the Hellespont, as far as "the Promontory of Sigeum, and on the South it " stretches along the Sea from the Gulph of the "Maryandini, which looks towards Phanicia, to e the

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" the Promontory of Triopium; this Region is in- Hero-"habited by thirty Nations. The other Region dotus, " begins with the Persians and extends to the Red " Sea, also call'd the Persian Sea, and from thence " to Assyria, from thence to Arabia, and terminates "in the Arabian Gulph, where it had not ended if "Darius had not cut Chanels out of the Nile. From "Persia to Phanicia, is a large Tract of Land, "and from thence the same Region; it continues " along the Sea thro' Syria, Palestine and Egypt, in "which it terminates; it contains but three Na-" tions. There is a Country which leads from "Persia to the West of Asia. Those who are situ-" ate above the Persians, Medes, Saspires and Colchici, "eastwards are bounded by the Red Sea, and on "the North by the Caspian Sea, and the River "Araxes which runs Eastwards. Asia is peopled "to the Indies; but from thence to the East, are "nothing but Deferts, of which nothing can be "said. This is the Description of Asia, and the "Countries which it contains. As for Africa it is in the other Region which begins with Egypt, and is very narrow in that place. For from the "Mediterranean to the Red Sea, the Distance is not above one hundred thousand Fathoms, which make a Thousand Stadia. But at the end of this "Streight, this Region is wide and spacious, and "is call'd Libya or Africa. I am then surpriz'd "that any Persons should in a Sort attempt to set "bounds to those Parts of the Earth, and diffin-"guish betwixt Asia, Africa, and Europe, betwixt which there is but little difference. Really Europe seems to be of the same Length with the others, but not to be compar'd with them in Breadth. Africa thews its felf of its own accord, because surrounded by the Sea on all Sides, except that which touches on Afia, which was

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Hero- "first discover'd by Necus King of the Egyptidotus. " ans.

"King Necus caus'd feveral other Phanicians, " beginning with the Red Sea to fail round Africa, "which they did in three Years. Darius com-"manded the Tour of Asia to be made by Scylax "Caryandeus, and others, who embarking on the "River Indus, fet fail along that River to the Sea, " when altering their Course to the West, they " arriv'd on the thirtieth Month at the fame place " from which the King of Egypt had fent the Pba-"nicians. Tho' 'tis known that Europe is as large " as either of them, yet no Person has yet disco-" ver'd whether it is furrounded by the Sea on the " East and North Sides." Herodotus could not comprehend why there being but one Earth it should have three Names impos'd on it, which are proper to Women, and that the Nile, the Phasis, and Colchis, should be prescrib'd to be the Boundaries of these three Countries; nor why others would have them bounded by the Tanais, Palus Mæotis, and the Cimmerian Bosphorus. Greeks tell us, that Libya deriv'd its Name from a certain Woman of that Country, nam'd Libya; that Asia was so call'd from the Wife of Promethem; but the Lydians pretend that it had that Name from Asius the Son of Cotys, and Grandson of Maneus. As for Europe, 'tis not known whence it had its Name, unless from the Tyrian Europa, tho' tis certain that she was an Afiatick, and never went into those Countries which the Greeks call Europe; but that from Phanicia, fhe came to Crete, and went thence to Africa.

EGYPT and LIBY A.

Egypt was formerly a Lake, except the Country of Thebes, and none of the Land appear'd which

dotus.

we now see beyond the Lake of Maris to the Sea, Hero-

being feven Days Journey up the River.

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The Extent of Egypt, along the Mediterranean Sea, is fixty Schani, taken from the Gulph of Plinthinetes to the Lake Selbonis, which touches Mount Those who had but little Land measur'd it by Paces; those who had more by Stadia; those who had a large Tract, by Parafanga, which contain'd thirty Stadia; and those who were posses'd of yet more by Schani, which contain'd fixty Stadia; so that Egypt was 3600 Stadia long on the Sea side; from thence to the City of Heliopolis, a-cross the firm Land, it is very broad and spacious, but low, unprovided of Water, and yet very dirty and muddy: it is as far from the Sea to Heliopolis, over the Mountains, as from Athens, and the Altar of the twelve Gods, to Pifa, and the Temple of the Olympian Jupiter; for the Road from Athens to Pisa wants but 15 of 1500 Stadia, which is the just Distance from the Sea to Heliopolis. Going from Heliopolis, Egypt is very narrow, for it has on the one Side an Arabian Mountain, which extends from North to South, which reaches to the Red Sea, and goes thro' the upper Egypt. On the Libyan Side is allo a Mountain which runs along Egypt, and the Distance betwixt these two Mountains is but tour Days Journey, and not above 200 Stadia in the narrowest place. By Water from Heliopolis to Thebes, are nine Days Journey (perhaps it ought to be read nineteen) which makes 4860 Stadia, or 81 Schani. All these Stadia's collected together, make on the Sea-side 3600; but from this Sea to Thebes, over Land, 6120; and 820 from Thebes to Elephantina. Along by Arabia, on the Egyptian Side, paties an Arm of the Sea which is four Days Sailing long, and but half a Day over, in the broadest place; but it ebbs and flows every Day, and occasions a fort of Battle betwixt the Waters.

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Hero- If we follow the Opinion of the Ionians concerndotus. ing Egypt, they allow that Name to no more of it than that called the Delta; the Distance, from Perfeus's Pharus to the Salt Pits of Pelusium, is 40 Schami along by the Sea-fide, and thro' the in-land Country to the City of the Cercafi, where the Nile divides it felf into two Parts in order to run to Pelusium and Canobus. But notwithstanding this, the Province of Thebes is accounted to be in Egypt.

The whole Earth is divided into Europe, Asia, and Africa; but if the Delta was neither in Asia, nor Africa, it would then be a fourth Part of the World. Besides, according to this Opinion, the Nile would not be the dividing Boundary betwixt Africa and Afia, fince it is divided at the Point of the Delta, and the Tract of Land betwixt these two Arms would be betwixt Africa and Afia. But without any farther regard to the Ionian Hypothesis, we believe that all the Country which is peopled by the Egyptians, ought to be call'd Egypt; and I know no other Limits of Afia and Africa than Egypt; and yet if we will give into the Sentiment of the Greeks, we must allow that Egypt begins at Catadupa, and the City of Elephantina, and is divided into two Parts, each of which hath its separate Name; one of them is fituate in Africa, and the other in Afia; for the Nile descending from Catadupa crosses all Egypt in order to discharge it self into the Sea, and hath but one Channel as far as the City of Cercafa; but from thence has three. Its Eastern Mouth is called the Pelusiacan, its Western the Canobican Mouth; and the third, thro' which the Nile directly runs, descending from the upper part to the point of the Delta, thro' the middle of which it runs, and thence into the Sea. It supplies the Channel which is call'd the Sebennytick Mouth, with great part of its Waters. This Channel subdivides it self into two others, which dil-12 the course of the property

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charge themselves into the Sea, one of which is Herocall'd the Saitick, and the other the Mendesian Mouth. dotus. As for those which are nam'd the Bolbitin and the Bucolick Mouths, they are the Works of Men, and not of Nature. When the Nile swells beyond its Banks, it over-flows not only the Delta; but also the Frontiers of Libya, and spreads it self more or less for the space of two Days Journey. This River begins to over-flow about the Summer Solftice, continues to increase for the space of one hundred Days, and is almost as long in returning to its Channel: after which it continues low during the whole Winter, till the Summer Solftice. The Treafures of Minerva are kept in the Temple of Sais. 'Tis said that betwixt Elephantina and Syene, a City of the Thebais, are two Mountains, the one call'd Cropbus and the other Mopbus, whose Tops end in a sharp Point, and betwixt which are deep Abysses, which are the Source of the Nile. That half its Water covers the Northern Part of Egypt, and the other descends southwards into Ethiopia. Herodotus was inform'd at Elephantina, that four Days Journey from that City, was a Place where the Water ran round like a Whirl-pool, and that it made fo many Turns as took up the space of twelve Schani: That next beyond this the Water was ftill and even, where there was an Island, which was call'd Tachompso, which is furrounded by the Nile: That the Athiopians possess one Moiety of this Island, and the Egyptians the other: that near it is a great Lake, past which we again come into the Channel of the Nile, which becomes innavigable, by reason of its Rocks, so that Travellers are obliged to travel for forty Days Journey on the River fide: that after that taking Water again, they fail in twelve Days to the great City of Meroe, which is faid to be the Capital of Athiopia. From Meroe to the Automoli, is as far by Water, as Z 4 trom 70分方

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Hero- from Elephantina to Meroe. The Name of the Country inhabited by the Automoli is Asmach. Thus in four Months Travelling, partly by Water, and partly by Land, the Course of the Nile may be traced, if we don't take in that part of this River which runs thro' Egypt. 'Tis not to be doubted

that its Course proceeds from the West.

The whole North-fide of Libra, beginning with Egypt, and extending to the Promontory of Sylves, which is the Boundary of Libya, is peopled by feveral Libyan Nations, except that Part of it in the Occupation of the Greeks and Phanicians. Above this Sea Coast, all Libya is savage, and affords nothing but Beafts, fandy Deferts, dry and uninhabited Countries. The young Nasamones, having travell'd thro' this Country, came into a Land, where they found little Men who conducted them over great Lakes, to a City where all the Men were black, thro which also passed a River, which they conjectur'd to be the Nile. Herodorus believes the Course of the Nile to be as long as that of the Danube, or Ifter, which rifing at the City of Pyrene, and amongst the Celtie on this side of Hercules's Pillars, adjoyning to the Cynesii, the farthest western European Nation, divides that Side of the World into two equal Parts, and having run thro' the Country inhabited by the Ifrians, who are a Milefian Colony, it discharges it self into the Eaxin. There is a large City call'd Chemmis in the Province of Thebes near Nea, and in that City a Temple of Perseus the Son of Dance.

Sefestris was the first King of Egypt, who fail'd on the Arabian Gulph with long Veffels. He reduc'd to his Obedience, the Nations which inhabired the Coast of the Red Sea; and advancing farther he came to a Sea which its Banks of Sand

rendred unnavigable.

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After the Reign of Sethon Priest of Vulcan, the HeroEgyptians divided Egypt into twelve Parts, each of dotus,
which had a Kingi. They built a Labyrinth, a little
above the Lake of Mæris, which is 3600 Stadia,
or 60 Schæni. Its Depth at the deepest place is 50
Fathom. The Water of the Nile slows into this
Lake for six Months, and during the other six
Months, returns from whence it came. This Lake
is said to discharge it self into the Syrtis in Africa,
by a Subterranean Channel which passes thro' the
Continent along by the Mountain, on the West
Side.

The Canal which goes to the Red Sea, begun by Necus, and finish'd by Darius, is in Length four Days Sail, and the Breadth of two Gallies: the Water with which it was fill'd came from the Nile, a little above the City of Bubaftis. It passes close by an Arabian Town call'd Patumus, and runs into the Red Sea. It begins in the plain part of Egypt near Arabia, and continues along the higher Ground, by the Mountain where are the Quarries of Memphis. It is carried by the Foot of this Mountain. from West to East; and from thence runs into the Arabian Gulph by the open Places of the Mountain, which lead to the South; the shortest Way to go from the North, to the South Sea, is by Mount Cassius, which separates Egypt from Syria, the Distance not being above 1000 Stadia to the Arabian Gulph by this Road, but by the Canal 'tis farther by reason tis crooked.

The Egyptians are divided into seven Estates, or Classes, which are the Priests, the Military Men, the Shepherds, the Swineherds, the Mercantile People, the Interpreters, the Pilots or People belonging to the Sea. Those of the Military Profession are call'd Calassinies and Hermotypies; and as all Egypt is divided into Provinces, the Hermotypies are in that of Businis, Sais, Chemmis, Papremis, and

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Hero-dotus.

the Isle of Prosopis, half of which is call'd Natho. The Calastries are in the Province of Thebes, Bubastis, Aphthis, Tanais, Sebennis, Athribitis, Pharbæthis, Thmuitis, Onuphris, Anytia, and Mycephoris, which

is in the Isle opposite to Bubastis.

In Arabia is a great River call'd Corys, which discharges it self into the Red Sea. Necus, having lest off digging the Canal from the Nile to the Arabian Gulph, sent several Phanician Ships to travel beyond Hercules's Columns, and from thence return into Egypt. Afterwards Sataspes, Son of Teaspes, an Achaemenidan, attempted this Voyage, beginning at Hercules's Pillars; but could not finish it.

The People of Libya are very numerous, and but few subject to one King. The Adyrmachida extend from Egypt to Port Plynis. The Nation adjoyning to them on the west Side is that of the Gygama, who possess all the Country to the Isle of Approdisias. The Isle of Platea, where the Cyrenears built a City, is in the middle of this Country, and Port Menelaus and Aziris, which the Cyreneans inhabited, on the Continent: Here also begins the Silphium, and extends from the Isle of Platea to the Mouth of the Syrtis: the Asbyfta touch on the western Side of the Gygamæ, above Cyrene, but don't extend as far as the Sea, all the Coasts being possess'd by the Cyreneans. The Tethriopobate are the most considerable of the Libyans, and imitate the Customs of the Cyreneans: those bordering on their west Side are the Auschise which inhabite that Country above Barca, and extend to the Eyesperide. The Cabales are a small Nation which stretch out to the Sea, about Tauchira, a Barcaan City, and live about the middle of the Auschise, and are border'd on the west Side by the Nasaomnes, a great and very populous Nation. Next to them we find the Pfylli, who perish'd in the Sand, and whose Country is inhabited by the Nasamones.

Nasamones. Beyond them Southwards, are the Gara- Heromantes, and on the West on the Sea Coasts, the dotus. Maca. The River Cinyps runs thro' their Country; descending from a Hill call'd the Hill of the Graces, cover'd with Trees, and fituate about two hundred Stadia from the Sea, into which this River throws it self. The Neighbouring Nation to the Macæ is that of the Gindanes, and on their Frontiers, which reach along by the Sea, inhabite the Lotophagi, whose Neighbours on the Sea-side are the Machines, whose Country extends to a great River nam'd Triton, which casts it self into a great Lake called Tritonis, which hath an Island called Phla. Next to the Machines, are the Auses, they both live on the Country adjoyning to the Lake Tritonis; but are divided by the River Triton. Above these People, in the mid-land Country, Libya is favage, and farther is a Sandy Mountain, which extends from the Egyptian Thebes to Hercules's Pillars. There are the last People of Libya, as we turn towards the Deferts beyond this Barbarous Country. The first remaining to be spoken of, are the Ammonians, ten Days from Thebes; they have a Temple confecrated to the Theban Jupiter: they have also a Spring whose Water is warm Morning and Evening, cold at Noon, and boiling hot at Midnight, it is call'd the Fountain of the Sun. Ten Days Journey from the Ammonii, is a Rock of Salt, the place is called Agila. Ten Days Journey farther is fuch another. From these two Hills issue Springs of the same Nature with that amongst the Ammonii, and the places are frequented to gather Dates. From these People 'tis not far from the Lotophagi. The Garamantes war against the Athiopian Troglodyta. Ten Days from them are the People call'd Atlantes, and as many Days diftant Mount Atlas, which extends to Hercules's Columns. Above that Mountain Southwards, in the in-land Part of Libya

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Hero- Libya is nothing but Desert. This Description of dotus. Libya may be seen more at large, together with that of the Manners and Habits of the Libyans, in the fourth Book of Herodotus.

PERSIA.

The Satrapies, or Governments set up by Darius Son of Hystaspes.

The first comprehended the Ionians, and Magnessians in Asia, the Aolians, Carians, Lycians, Melyenses, and Pamphylians.

The second, the Mysians, Lydians, Alysonii, Ca-

balli and Hygennenfes.

The third, the Hellespontins, Phrygians, Asiatick Thracians, Paphlagonians, Mariandeni and Syrians.

The fourth, the Cilicians.

constance about two

The fifth, from the City of Posideium, on the Cerlician and Syrian Frontiers, to Egypt; with Syria and the Isle of Cyprus.

The fixth, Agypt and Libya.

The seventh, the Sattagida, Gandarii, Dadica, and Apparita.

The eighth, the Susians and Ciffic

The ninth, the City of Babylon and all Affyria.

The tenth, Echatan, the rest of Media, the Paricanii, and the Orthocorybantes.

The eleventh, the Caspii, Pausica, Panthimati,

and Daritæ.

Eleja

The twelfth, from the Bactrians to the Agli.

The thirteenth, from Pactyica, the Armeniam, and the Neighbouring Provinces, to the Euxine Sea.

The fourteenth, Sagartii, Sarangai, Thammanai, Utii, Meci, and the Inhabitants of the Islands of the Red Sea.

ends southwards, in the in-lind I att

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The fifteenth, the Saca, and Caspii.

The fixteenth, the Parthians, Chorasmii, Sogdi, dotus.

The seventeenth, the Paricanii, and the Asiatick

The eighteenth, the Mantieni, Saspires, and A-

larodii

The nineteenth, the Moschi, Tibareni, Macrones, Mosynaci, and Mardi.

The twentieth, the Indians.

All these Satrapies paid 14560 Euboic Talents.

Persia and the Ethiopians bordering on Egypt, paid no Tribute.

The INDIES.

This Country is inhabited by feveral Nations. which make use of different Languages, and whose Manners do very much vary. Most of them are situate far southward of the Persians; and the rest. of the Indians, situate near the City of Caspatyrus and the Province call'd Patrica, inhabit the Country situate Northwards: They report that at the extreme Parts of the Earth, is a Country which affords every thing which is excellent, rare, and precious; that 'tis a Plain in Asia, crown'd on the Sides by a Mountain which is cut in five Places: This Place formerly belong'd to the Chorasmii, who inhabited the Mountains, the Hircanians, Parthians, Sarangei, and Thomanii. From this Mountain proceeds a large River call'd Aces, which formerly stream'd thro' each of the open Places, and water'd the Plain; but after this Place was subdued by the Persians, these Passages have been stopt up, and the restrain'd Water spreading it self in the intermediate Plains, comprehended within the Compass of its Confinement, has swoln to a small fort of Sea, or Meer.

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Hero-dotus.

The SCYTHIANS.

Aristeas says, that above the Issedones, are the Arimaspi, a one-ey'd Nation; and beyond them are the Griffins which guard the Gold Mines, and yet beyond them are the Hyperboreans.

No Man has yet told us what is beyond that

Country.

From the Port where the Borysthenitæ make their Emporium, which also is situate in the midst of the Scythian Sea-Coasts, the first Nation which occurs to our Observation, is that of the Callipida; beyond them we find the Alizones, or Halizones; above them dwell the Tillers of the Ground, or Ploughmen; and proceeding yet farther, we meet with the Neuri, the Northern Part of whole Country is defert and uninhabited: These Nations possess the Country about the River Hypanis, which is about the Western Part of the Boryst benes. After passing the Borystbenes, the first Nation which occurs on the Sea-Coast, is that which peoples Hylea; next to which is the Scythian Husbandmen, which give themselves the Name of Olbiopositæ; they occupy, on the Eastern Side, a Tract of Land whose Extent is three Days Journey, and which reaches to the River call'd Panticapes; but Northwards towards the Borystbenes, eleven Days Journey. Next to that is a vast Desart, beyond which is the Country inhabited by the Anthropophagi, a different Nation from the Scythians. Farther than which are nothing but uninhabited Defarts. The Scythian Nomades inhabit the East Country over, or beyond the River Panticapes. Their Land extends fourteen Days Journey Eastwards, to the River Gerrhus. Beyond which River are those who are call'd the Royal Scythians, which Southwards touch on the Taurica Chersonesus, and on the East on the Intrenchment cast up by the Slaves betwixt Mount Taurus Con Riv No:

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and the Palus Maotis, which is the Boundary of this Hero-Country. Some of these Nations extend to the dotus. River Tanais, next beyond which towards the North is a Country inhabited by the Melanchiani, which are not Scythians, but a different Nation; beyond whose Region we find nothing but marshy

Ground, and a defart uninhabited Country.

Croffing the River Tanais we leave Scythia, and come into another Country, the first Region of which is that of the Sauromatæ, who inhabit the Country at the Receis of the Palus Maotis, and all the Northern Part, containing fifteen Days Journey, which is utterly void of Trees. The Country beyond that is posses'd by the Budini, and is richly stock'd with Trees. Next to them Northwards is a defart Land of the Length of eight Days Journey; and turning out of this Defart Eastwards, we meet with the Thyllageta, a populous and independent Nation; contiguous to them are the lyrca. Farther Eastwards inhabit other Scythians, who abandon'd the Royal Scythians. All Scythia hitherto is a champain Country, intermix'd with some Valleys; but the rest of it is stony and rocky. After having travell'd a long way in this Country, we meet with a certain Nation, which dwell at the Foot of high Mountains; the Men and Women of which are naturally bald, and all flat-nofed; they have large Chins, and speak a Language peculiar to themselves, tho' in their Habit they follow the Scythians: They are called Argippæi, as far as the Region inhabited by these People is known: but we cannot lay any thing certain of any thing beyond it; for the high and inaccessible Mountains prevent palfing any further. Yet one thing was reported, which Herodotus could not believe, which was, that these Mountains were inhabited by Men with Goats Feet; and that travelling over these Mountains,

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Hero- tains, there were found others which flept for fix Months. But 'tis certain that this Tract of Land which the bald Nation have, Eastwards is inhabited by the Isedones; but the Country North of it is neither known, nor inhabited, either by the Illedones or Bald.

> The Nations beyond the Pontus Euxinus are almost as barbarous as the Scythians. They have no Cities in their Country, but their Chariots are their

Houses.

The RIVERS of SCYTHIA describ'd.

The most celebrated Rivers of Scythia are the Ister, which has seven Mouths, the Tyres, the Hypanis, the Boryftbenes, the Panticapes, the Hypacyris, the Gerrhu, and the Tanais. The Ister is always still and even, and the largest of them all; five Scythian Rivers discharge themselves into it; they are the Porata, or Pyreton, the Tiarantus, the Ararus, the Napares, and the Ordiffus. The first is large, and in its eastern Course mingles its Waters with those of the Ister: The Tiarantus is very small, and runs Westwards: The three others discharge themselves into the Ister in the middle betwixt the former two. This River receives that call'd Maris, which rifes in the Country of the Agathyrsi. The three great Rivers Atlas, Auras, and Tibesis, which proceed from Mount Hamus, and steer their Course Northwards, lose themselves in the Ister. Athres, Noes, and Atarnes, run thro' the Crobyzi in Thrace, and the Cius which divides Mount Hamus descending from Paonia and Mount Rhodope, disembogue themselves into this River. The Angrus which comes from Illyria, and runs Northwards, croffing the Triballican Plain, enters the Brongus, which it felf falls into the Ister. There are yet two other Rivers, the Carpis and the Apis, which rife in Croatia, and discharge themselves into the Uter. This River traverses all En-

rope,

rope, beginning with the Celta, who next the Cy-Heronera, are the farthest Nation westward; and, after dotus. having run thro' Europe, glides a flant into Scythia, of which it is the principal River. The fecond is the Tyres, which comes from the North, and rifes from a great Lake, which separates Scythia from Nebris. The third is Hypanis, whose Source is in a Lake in Scythia, and its Waters fresh for the Length of C Days Sailing; but afterwards contract a Bitternels, by means of a Spring which runs into it at the extreme Part of the Regions of the Scythian Tillers. and Alizones. In which last Country these 2 last Rivers approach each other, and afterwards remove farther diffant. The Boryftbenes, the fourth River of Scythia, is the largest of them all except the Ister. and adorn'd with the most fertile Banks. Its Course proceeds from the North, and for forty Days Sail, that is as high as Gerrbus, it is known; but farther up its Source is unknown. We should discern its Waters running into the Sea, if the Hypanis did not intermix with it, and they both discharge into the Sea at the same Place. The Space betwixe these two Rivers is called the Promontory of Hypoleus, where is a Temple dedicated to Ceres, and beyond which inhabit the Borysthenites. The Riyer Panticapes descends from the North, and arifing out of a Lake in the Country of the Scythians call'd the Husbandmen, or Tillers, it enters the Country of Hylea, and after loses its felf in the Borystbenes. The Hypacaris proceeds from a Lake in the midst of the Region of the Scythian Nomades. and falls into the Sea near the City of Carcinitis, enclosing Hylea on the Right, and steers the Course which is call'd that of Achilles. The Gerrhus derives its Name from the Country fo call'd, which leparates it from the Borystbenes. It serves for a Boundary to the Regions of the Scythian Nomades, and the Royal Scythians, and falls into the Hypacaris.

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Hero- The Tanais descending from a great Lake, plunges dotus, it self again into a larger, call'd the Palus Maotis, which separates the Royal Scythians from the Sarmata. There is another River call'd Hyrgis, which loses it self in the Tanais. And to conclude, Scythia is water'd by all these Rivers.

The ancient Scythia, which is fituate towards the South, extends to the City of Carcinis; but all beyoud it towards the Sea is a rough mountainous Country, and inhabited by the Taurick Nation to the Chersonesus call'd Trachea, and touches on the cattern Sea. Seyebia is then divided into two Parts; one of which reaches to the South, and the other to the Eastern Sea. The Taurick Nation inhabits one Part of Scyrbia; and beyond that People, the Scythians possels the Countries to the Eastern Sea; and on the West they live on the Cimmerian Bosphorus, from the Palus, Meotis to the River Tanais: So that the Tract of Land which extends from the Ister in the in-land Country, separates Seythia from the Agathyrs, Neuri, Androphagi, and at last from the Melanchlani. The Figure of Scythia is a fortof Square; for the two Parts which but on the Sea, are as large as the Mediterranean Country. From the Ister to the Borystbenes is ten Days Journey, from the Bory & benes to the Palus Maotis is just as many, and from the in-land Sea to the Melanchiami, who inhabit the Country above the Seythiam, is twenty Days Journey; and allowing each Day's Journey to be 200 Stadia, Scythia will appear to be 4000 Stadia broad, and as long, if by Days Journeys we meafure the in-land Country.

The Massagera are situate towards the East beyond the River Araxes, opposite to the Issedones. The River Araxes is larger than the Isser; it descends from the Mantieni, (as doth the Gyndes, which Cyrus cut into 360 Channels) and spreads it self by 60 Mouths into the Marshes, except one only which CI.

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which falls into the Caspian, which has no manner Heroof Communication with any other Seas: Its dorns. Length is fifteen Days Sail, and its Breadth in the widest Place may be sail'd over in eight. On its western Side it touches Mount Caucasus, which is of a great Extent and prodigious Height: Thus it is bounded, as is hinted, on the West by Mount Caucasus, on the East by a plain Country of an immense Extent, which the Massageta inhabit.

OF THRACE.

The Thracians are the most numerous People on Earth, next the Indians; but are not at all united: Each Nation has its different Name, according to the Country which it inhabits. They have yet all the fame Customs and Laws, except the Geta and Transi. We are ignorant of what People inhabit the North Part of this Region; but 'tis certain that the Part of it which is beyond the Ister, is defert and unknown; tho' 'tis yet reported to be inhabited by the Sigme; that their Frontiers approach the Eneti in the Adriatick Sea; and that they believe themselves descended from a Colony of the Modes.

A DESCRIPTION of BABYLON.

This City is fituate in a Plain, its Figure square, the Length of each Side being 120 Stadia, which make the whole Compals of the City to be 480 Stadia. Babylon is so large, so beautiful, and so well built, that no City which we have ever heard of can compare with this great one. It is furfounded by large and deep Dirches, which are perpetually full of Water; and the Thickness of its Walls is 50 Royal Cubits, and its Height 200; here 'tis to be observ'd, that these Royal Cubits were three A 2 2

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three Inches longer than the common ones. It was eight Days Journey from Babylon to the City call'd Is, which was fituate on a small River of the fame Name, which discharg'd it self into the Euphrates: This River drew along with its Waters great Quantities of that Bitumen which was brought to Babylon to cement its Walls. The City is divided into two Parts by the Euphrates, which runs thro' it, in its Descent from Armenia to the Red Sea; it is large, deep and rapid in this Place. On both Sides of this River, the City Walls have Angles which jut into the River, and the curve Shoar is on both Sides boarded with Brick. City is fill'd with Houses of three or four Stories; has a great many large Streets, and many cross Streets which reach to the River, and at the End of each of them are little brazen Gates in the Wall, which made the Key of the River. Wall was a fort of Buckler or Defensative against the Impetuofity of the Water; and, within it, was another which was very near as strong, tho' not fo thick; in the middle of each Part of the City was a wall'd Enclosure, one of which contain'd the Royal Palace, which was of a large Extent, and strongly fortify'd; and the other the Temple of Jupiter Belus, which had brazen Gates.

Of the Road from LACED ÆMON to SUSA

There are upon this Way very good Inns, or Lodging-Places; and it is fafe, and every-where inhabited, and continues so thro' Lydia and Pbrygia, where there are twenty Inns within the space of 94 Parasange and an half. After having passd Phrygia, you embark on the River Halys, on which is a strong Citadel, which faces the Passage to the other Shoar. From thence you go thro' Cappadocia, from whence to the Mountains of Cilicia the Di-

ftance

flance is 28 Nights-Lodgings, or Stations, or 104 Hero-Paralanga. In these Mountains are two Ports, and as dotus. many Garrisons to pass; and when you have got beyond them, you enter into Cilicia, where you will make but three Stations in 15 Paralange and an half. Cilicia is separated from Armenia by the Euphrates, which you cross on Boats, and in passing thro Armenia, make fifteen Stations in fifty fix Parasangæ and an half, in each of which Lodges is a Garrison. This Country is water'd by sour Rivers, which we cross in Boats, the passing of which we cannot avoid. The first is the Tygris; the second and third have the same Name, tho they are not the same, nor don't flow from the same Source; for the first descends from Armenia, and the second from Mantiena: the 4th is call'd Grades, which Cyrus formerly Iplit into 360 Channels. From Armenia to Mantiena are 4 Stations, and from thence to Ciffia, and the River Chouspes, which we pals by Boat, and on which is built the City of Susa, there are 12, and 42 Parasange and an half. The Number of all these Stations is 111, as many as which there are also in going from Sardis to Susa: So that if the Royal Road is exactly meafur'd by Parasange, and each Parasanga is 30 Stadia, as it really is, the Distance from Sardis to the King's Palace call'd Memnonia, is 13500 Stadia, there being 450 Parasange. Thus Aristagoras was in the right, when talking with Cleomenes, to tell him that the Distance from the Place of the King's ordinary Residence was a three Months Journey. If any defire to be better inform d concerning any of these Particulars, Herodotus says that he would himself give them a more exact Account. To conclude, fays he, if we would compute how far it is from Ephefus to Sardis, we should find that from the Grecian Sea to Susa, which is call'd Memnon's City, the Distance is 14400 Stadia; for from Epbe-211 Aaa

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Book L Hero- fus to Sardis are reckon'd five hundred and forty dotus. Stadia; so that by a Journey of three Days we

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A Description of Mount ATHOS.

Athor is a large and famous Mountain, which extends to the Sea: on the fide next the Sea it terminates in a Peninsula, and makes an Isthmus of twelve Stadia broad, which confifts in a small Plain and some little Hills, from the Acanthian Sea to that opposite to Torona. In this Isthmus is a Greek City call'd Sana. Xerxes caused a Canal to be dug here, in which two Ships might pals a-breft, in order to separate Mount Athor from the Continent. The Cities of this Peninsula are Dion, Olophyxus, Acrotboom, Thylus, and Cleona.

The March of Xerxes's Army.

When Xerxes's Army had pass'd over the River Halys, he encamp'd in Phrygia, and after having made fome way forwards, arriv'd at Celana, where he faw the Sources of the Meander, and another River as large as that; from thence Xerxes's Army proceeded to Cydra, fituate on the Phygian and Lydian Frontiers. He then took the left-hand Road towards Caria, pass'd by Callatebus, and arriv'd the next Day at Sardis. From whence he march'd towards Seftus, thro' a Country which extended as far as the Sea, and whose Roads were very bad, and caus'd Bridges to be made over the Hellespont. The Army left Lidya, and advanc'd to Mysia near the River Caicus, when leaving Mount Canes on the left, and marching by Atarnes to Car rina: from thence took its way thro' the Theban Plain, passing close by Atramyttium, and the Pelasgian Antandrus, and following the left-hand way

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to Mount Ida, entred Trons. After encamping at Heros. the Foot of Ida, they proceeded to the River Sca- dottish mander; and from thence inclining towards the left, to Rhoetium, Opbryneus, and Dardanus, which is a Frontier to Abydus; having on the Right the Gergitha, and Teucri, and paffed into Europe, over the Bridges which he caus'd to be made over the Hellefpont. During this time his Naval Army floated on the Helle pont, turning its back towards the Earth; for it fail'd towards the West to the Promontory of Sarpedon; on the other fide, the Land Army marched Eastwards thro' the Chersonnesus. It had on its Right the Sepulcre of Helle, Daughter of Athamas, and on the Left the City of Cardia, paffing thro' the City of Agora; from thence it turn'd to the Gulph called Melana, or the Black, and the River of the same Name. After croffing of which they turn'd westwards, pass'd close by Anus, an Folian City, and the Lake Stentoris, and at last arrived at Dorifcus, which is Part of the Toracian Coast, and a large Plain, water'd by the Hebrus: after which Xerxes's Fleet came up to him at the Promontory of Serrium. Marching from Dorifont, he pals'd close by a City of Samothrace, being the utmost western Place of that Province: 'tis call'd Mesambria, and is situate in the Neighbourhood of another City belonging to the Thafit, and nam'd Stryma: betwixt which two Places runs the River Liffers. This Country was antiently call'd Regio Galaica; but in Herodorus's Time Briantica, and belong'd to the Cicones. Xerxes after croffing the Liffus, pass'd by the following Greek Cities; Maroma, Disaa, Abdera, and the famous Lakes around it, which are, Imaris, betwirt Maronea and Strymay and Bistonis contiguous to Dicae, and into which the two Rivers Traus and Complatus difcharge themselves. After marching thro' these Provinces, Xerxes advanced towards the Mediterra-CHICO

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Hero- nean Country, in one of which call'd Piffyrus is a dotus. Salt-water Lake, abounding with Fish, and whose Circuit is thirty Stadia. Xerxes leaving these and the Grecian maritime Towns on the Left, march'd thro' the following Thracian Nations; the Pati, Cicones, Bistones, Sapai, Dersai, Edoni, and the Satra, who inhabit the high Mountains which are cover'd with Snow. Leaving this Country, he pass'd the Cities of the Pieres; whose Names are, Niphagrus and Pergamus, leaving Mount Pangens, which is very large and high, and enrich'd with Gold and Silver Mines, which partly belong to the Pieres and Odomanti; but more especially to the Satra. He next directed his March thro' the Northern Nations beyond Mount Pangaus; which were, the Paones, the Doberes, and the Paoples: and turning westwards, at last reach'd the Banks of the River Strymon, and the City Elon. The Country about Mount Pangaus is call'd Phillis, and extends westwards to the River Angites, which falls into the Strymon, and Southwards, betwixt this Province and the Strymon, is the Place call'd the Nine-Ways. The Army having passed the Strymon on the western Shoar, found a Greek City named Argilus, by which it passed; from whence leaving on the left, the Gulph near the Temple of Neptune, it march'd thro' the Plain of Syleus, paffing by Stagyrus a Greek City, and came to Acambus. The Fleet fail'd thro' the Canal of Mount Athor, which extended to the Gulph in which are built the Cities of Affa, Pidorus, Singus and Sarga. From whence it continued its Course to the Thermaan Gulph, and having fail'd about the Cape of Ampelos, a Toronaan Promontory, pals'd by the Greek Cities, Torona, Galepson, Sermyla, Mecyberna, and Olynthus, which Region is now call'd Regio Sithonia: from the Promontory of Ampelos, it fer Sail to that call'd Canastraum, and coasted along all the Province WEST

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vince of Pallena, in which are the Cities of Potidaa, HeroApbytis, Urbs Nova, or New Town, Aga, The-dotus
rambus, Sciona, Menda, and Sana. It also sail'd
by the Cities of the Province of Crossaa, which
are, Lipaxus, Combrea, Lissa, Gigonus, Campsa,
Smila, Anea. From whence it set sail for the
Therman Gulph, and the Province of Mygdonia,
from which at last it arrived at Therma, which
Place was appointed for its Rendezvous, in conjunction with the Cities of Sindus and Chalestra on
the River Axius, which separates the Province of
Mygdonia from that of Bottiais, in a very narrow
Place of which are built the Cities of Ichna and
Rella.

Xerxes in the mean time was marching from Acanthus to Therma by Land: he went thro' Paonia and Crestonica, above the River Chidorus, which, rising in the Country of the Crestowans, and running thro the Province of Mygdonia, casts it self into a Lake near the River Axius: In this Country is a great number of Lyons; but they never go beyond the River Nestus which runs thro' Abdera, nor that of Achelous, which paffes thro' Acarnania. Xerxes being arriv'd at Therma, encamp'd his Army which reach'd from the mention'd City of Therma and Mygdonia to the Banks of the Rivers Lydieus and Haliacmon, where the Provinces of Bottieis and Macedonia are separated. From thence Xerxes taking a Prospect of the Thessalian Mountains, Olympus and Offa, and being told that betwixt them was a narrow Passage, thro' which ran the River Peneus, and also afforded a Pass to Thessaly, he was very defirous of going by Sea to fee the Mouth of that River. The Greeks encamp'd at Tempe, which is the Pass from the lower Macedonia to Thellaly, along by the River Peneus, betwixt the Mountains Olympus and Offa. They quitted that Post, went to Thermopyla, and fent their Fleet to Artemisium, which Hero-

dotus.

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which is a very narrow Gulph, which begins at the Shoar of the Streight of Eubaa, where there is a Temple facred to Diana. The Pass of Thermopyla is so narrow, that in some Places of it, no more than one Chariot can go thro' at once: West of it was an inaccessible Mountain, surrounded with Precipices, which extend to Mount Octa; and on the East it had the Sea, and all the Roads fill'd with Waters and Mud. In this Pass were hot Baths, which formerly were enclosed by Walls and a Gate, whence proceeded the Name of Thermopyle. There is a Place in the Magnefian Gulph, where 'tis reported that Hercules was abandon'd by Fason and his Companions, being gone on shoar from their Ship call'd Argos, whence this Place was call'd Apbeta.

Achaia, reach'd the Country of the Melienfes, near the Gulph of the Sea which daily ebbs and flows: near this Gulph is a Plain which is very broad in some places, and very narrow in others, and is environ'd by inacceffible Mountains, which furround the whole Province of Melis, and are call'd the Trachinian Rocks: the City which we find on the Gulph at the Entrance of Achaia is Anticyra, close by which passes the River Sperchius, which proceeds from the Territories of the Enienfes, and Joses it self in the Sea. Twenty Stadia from thence is another River call'd Dyras, and twenty Stadia farther is that call'd Melas, which is but five Stadia from the City of Trachis. In the Mountain which furrounds the Plain of Trachis, fouth of that City, is a hollow Place, thro' which runs the River Afo-

Xerxes, after two Days March thro' Theffuly and

in which Space stands the City of Anthela, by which the Asopus runs, before it falls into the Sea.

internal force their Floor to seremiliam.

which

pus, into which falls a small Rivuler call'd the Phanix. From which to Thermopyla, is fifteen Stadia,

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From Trachinis, Xerxes Army march'd into the Hero-Province of Doris, which is very narrow at this dotus. Place, it not being above Four Thousand Paces, or thereabouts over, betwixt the Countries of Melis and Phocis, which was formerly called Dryopis. From the Dorick Region, that Prince's Army entred that of Phacis, which it ravaged, plunder'd and burnt the Cities and Temples; and after having over-run the Coast, divided it self into two Bodies, one of which march'd to the Baotians, and entred the Territories of the Orchomenii, and advanc'd towards Attica. The other, slowly moving along by Mount Parnassus, design'd to proceed to Delphi.

The IONIANS.

The Situation of the Ionian Cities, is neither too far northwards nor southwards; westwards, nor eastwards. They have twelve Cities. Miletus the first of them is turn'd towards the South: Myus and Priene are in Caria.

Ephesus, Colophon, Lebedus, Teos, Clazomena and Phocaa are in Lydia. Samos and Chios in the I-flands.

Erythræ in thein-land Country.

The Pan-lonium was a Temple on the Promontory of Mycale, which look'd towards the North where the lonians affembled.

Besides these the Abantes of Eubea, the Minya, Orchomenii, Dryopes, Phocenses, Molossi, Arcadians, Pelasgians, Dores, and Epidaurii, and even the Athenians themselves, who left the Prytaneum, to form themselves into a Colony at Athens, were Ionians.

The DORES.

They inhabited the Pentapolis, formerly call'd the Hexapolis; their Cities are Lindos, Lalaffas, Cameirus,

Herodotus. Cos and Cnidus. Halicarnassus was also of the Number, but rejected.

The ACHEL

The City of Pellena is their Capital; after which are mention'd, Agyra, Aga, Bura, Helice, then Agion, Rhypes, Patrenses, Pharenses, and Olenus, near the River Pirus, and lastly Dryma and Tritea.

The EOLES.

Their Cities are Cuma, which is also called Phriconis, Larissa, the New Wall, or Neon Teichos, Tenus, Cilla, Notium, Agiroessa, Pitana, Agaa, Myrina, and Grynia: Smyrna one of the Aolick Cities was destroy'd by the Ionians. We don't here reckon the Cities which they have in Ida, five Cities in the Isle of Leshos; one in Tenedos, and another amongst the hundred Isles.

I od m todo The CNIDII.

The Cnidians were a Colony of Lacedamorians, whose Country is bounded by the Triopian Sea, and begins at the Peninsula of Byblosia, wanting but little of being wholly surrounded by the Sea; for on the North it is enclosed by the Ceraunian Gulph, and on the South by the Symanian and Rhodian Sea; and the Isthmus, which is the rest, is but six hundred Paces.

THESSALY.

Thessaly is said to have been formerly a Lake, being environ'd on all sides by high Mountains; for on the East it is bounded by Pelion and Ossa, which

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which join at their Feet; on the North by Olym- Heropus, on the West by Pindus, and on the South by dotus. Othrys. The Country betwixt these Mountains is Thellaly, which is water'd by numerous Rivers, the principal of which are the following five; Peneus, Apidanus, Onochonus, Enipeus, and Pamisus. These five Rivers arise in, and descend from the Mountains which furround Thessaly, and after having run thro' the Plain Country, they throw themfelves into the Sea, by a very narrow Channel, where they all unite, and then make but one great River, which retains the Name of Peneus.

Of the PELOPONNESUS.

The Peloponnesus is peopled by seven Nations, two of which, the Arcadians; and Cymurii are Original Natives of this Country, and have from all Antiquity inhabited the Place where they now are. There is also a Nation of Achaians, which never remov'd out of the Peloponnesus; but quitting their own Habitation, have removed to that of another People. The four other came from other Countries: they are the Dorienses, the Atolii, the Dryopes, and the Lemnii. The Dorienses have many considerable Cities. The Atolians only the City of Elis. The Dryopes have Hermiona, and Asina, which is fituate near Cardamyla; and laftly, the Lemnii, are Masters of all the Paroreitani. the Cynurii are Original Natives of the Place, they are yet believ'd to be Ionians; but that during the Domination of the Argives, they were by Succession of Time made Dorians, tho they were Orneata, as well as their Neighbours. Conducted twenty

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from the Country betwite these Moderains is to the while while War of Daring Rivers, me principal of which are the following live: Perincipal of the control of the control

Of Thucydides.

HUCYDIDES, an Athenian, was born, as we have already hinted, in the . 2d Year of the LXXVI Olympiad. He was the Son of Obrus, or Orolus and Hegespyla, and Olorus was the Son of one Miltiades, who was descended from the great Athenian Captain of the same Name. Miltiades is faid to have married the Daughter of a King of Thrace, whence was deriv'd the Name of his Son Olorus. Thucydides was excited to the Writing of History, by hearing Herodotus recite that which he had composed. He was General of an Army in Thrace, where he possessed the Gold-Mines, and because he was thought to have lost Amphipolis by Negligence, Cleon's Faction prevail'd to have him banish'd Attica, in the eleventh Year of the Peloponnesian War. His Exile continu'd for twenty Years. 'Tis believ'd that at first he retir'd to Egina, and afterwards to Scaptefula, a City in Thrace. 'Tis not known how long he liv'd after : but 'tis affirm'd that he was buried at Athens, where his Sepulchre was to be feen, with this Inscription, Thuoydides Son of Olorus, Halimufius, or a Halimufinn.

Twas during his Exile, that he wrote the History of the Peloponnesian War, which began the fecond Year of the LXXXVIIth Olympiad, and continued twenty seven Years; but Thucydides went no farther than the first twenty one: But he runs his Narration a little higher, beginning with the War betwixt the Corinthians and Corcyraans, which preceded that of the Peloponnesus eight Years;

besides which in his first Book, he abridges the Thucy-Grecian History from the time of Xerxes, leaving dides. Greece, to that of the Pelopomesian War, which is fifty Years. Tho' this History was antiently divided into thirteen Books, there are no more at present extant than eight, the last of which yet wants his last Hand, and is by some believ'd to have been written by his Daughter; by others, by Xenophon,

or Theopompus, or fome other.

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This Historian has join'd a great Fidelity and Exactitude, to a transcendent Sublimity and Purity of Stile. In the Judgment of Cicero (Lib. 2. de Oratore.) He lurpasses all other Authors in his admirable manner of Writing. Thucydides omnes dicendi artificio mea sententia facile vicit. There are in his Diction, (adds that great Aristarchus) almost as many Sentences as Phrases, and his Expressions are so apt and well chosen, that 'tis hard to discern whether the Subjects have attracted a Lustre from the Words, or the Words from them. Ut verborum prope numerus, sententiarum numero consequatur: Ita porro verbis aprus & pressus, ut nescias utrum res oratione, an verba sententiis illustrentur. He fays farther, that he has Spirit, Delicacy and Brevity, and that he as richly abounds in Sentences as Words. Subtilem, acutum, brevem, sententijs magis quam verbis abundantem. Comparing him with Herodotus, he allows him the Advantage of being more concile and moving, and prefers him with regard to vehement Motions, Orations and Force. Denfus & brewis semper sibi constans Thucydides; dulcis & candidus & fusus Herodotus: ille concitatis; bic remissis affectibus melior: ille concionibus, bic fermonibus: ille vi, bic voluptate. He says, that he is much more rapid, and that when he is speaking of War, he does as it were found the Trumpet. Incitatiorem ferri, & de bellicis rebus canere etiam quodammodo bellicum. Yet the same Orator in his Brutus, owns, that he is fome-

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Thucy- somewhat harsh, and not copious enough: Thudides. cydides præfractior nec satis ut ita dicam rotundus: That he does not want Ornaments, but that his Stile does not run off roundly enough: In Thucydide orbem modo orationis desidero, ornamenta comparent. To conclude, he observes that his Orations are crouded with fuch obscure and hidden Thoughts, that they are not easily understood, which is one of the greatest Faults in an Oration: Ipla illa Thucydidis conciones ita multas babent obscuras abditasque sententias, vix ut intelligantur, quod in Oratione civili vitium vel maximum. The Brevity which he affects, and the Care which he takes to avoid popular Expressions and Phrases, the intirely particular and fingular Expressions which he hunts after, the great number of Sentences which he has heap'd up one upon another, and the Transposing of words from their natural Construction, are the Causes of this Obscurity. So much for his Stile. As for his History, it has all the Characters of Truth that can be desir'd: nor does he give into the fabulous Story, like most of the antient Historians. He keeps scrupulously close to the Order of Time. He was a Witness of most of the Facts which he wrote, they all happening in his Time. He is wholly difinterested and free from Passion, or Partiality. Yet Josephus in his first Book against Appion, says, that he is accused of not having wrote the Truth in feveral Places. Notwithstanding which he could not help acknowledging that he feems to have wrote the History of his own Time with great Exactness. Demostbenes so highly esteem'd Thucydides's History, that he eight times transcrib'd it with his own Hand. The greatest Captains of Antiquity have form'd themselves from this Work; and Charles the V. fet such a value on it, that he always carried it with him to the Camp.

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We are indebted to Xenophon for Thucydides's Hi- Thucystory; he, if we believe Diogenes Laertius, being dides, the only Person who had an Exemplar of that It was printed in Greek at Venice, by Aldus Manutius, in 1502, at Florence in 1526, at Basil in Henry Stephens publish'd a Greek Edition, and also a Latin Version apart by Laurentius Valla, both in 1564. This Version had before been printed at Paris in 1513, at Colen in 1527, at Basil in 1564; and after at Wittenberg in 1569, at Francfort in 1564, 1589, and 1594. George Enenckel made an elegant Version of Thucydides, and illustrated it with Chronographical and Geographical Notes in an Edition publish'd at Tubingen in 1596, and another at Strasburg in 1614. One of the best Editions, is that in Greek and Latin of Henry Stephens in the Year 1588, which was re-printed by Amilius Portus with Corrections and Additions, at Francfort in 1599, and Dr. John Hudson at Oxford in 1696. There are extant two old French Translations of this History, one of Claude Seissel, printed at Paris in 1527, and the other of Louis Jausau of Uzez, printed at Paris in 1599, and Geneva in 1600; and that of Ablancourt printed in 1662 and 1671, It was transcrib'd into Italian by Francisco de Solda Strozzi, whose Version was printed at Venice in 1545, and 1563; and in English by Thomas Nichols, whose Version appear'd in Publick in 1550; also by Thomas Hobbes, whose Translation was printed at London in 1629: Into Spanish by Didacus Gratian de Aldroto, whose Version was printed at Salamanca in 1564: Into German by Hierome Benerus, and print-

There are several Scholiasts on Thucydides, as Phæbanion, Asclepius, Antillus, and some others which are lost. The Scholia which we at present have

ed at Augsburg in 1523, and into Danish by Francis

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Thucy- are of feveral Authors, both Antient and Modides. dern.

SECT. XIX.

An Extract of Thucydides's History.

THUCYDIDES begins his History with the ordinary Simplicity of the Ancients: Thucydides the Athenian, wrote the War betwint the Peloponnesians and Athenians. After which elevating his Stile, he tells us, that this War will prove more tamous than any in Antiquity, because that Athem and Lacedamon were then at the highest pitch of their Glory and Power. That all Greece was engag'd in this War, some of its Nations earlier, and others later, besides which it drew in Part of the Barbarians, and if I may be allow'd to fay it, the rest of the World. After this Prelude, he describes the State of Antient Greece, and its Revolutions: and discoursing concerning the most proper Manner of treating his Subjects, he owns, that it would be difficult to recite exactly all the Speeches made on both Sides, and that he has contented himself with composing such Orations as were suited to the Interest and Intention of those which he introduces speaking: that is, that the Orations in his History, pursuant to the prevailing Custom of Historians, are of his own Invention; but as for the Facts related in his Book, he wrote no more than what he saw himself, or had from those who were Eye-witnesses. He affirms, that the true Cause of this War, was owing to the Jealouse which the Lacedemonians conceiv'd of the Athenians: But as the true Springs are not generally the same with those which are publish'd on such occasions, he thinks himself oblig'd to recite the Pretences, or

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apparent Causes founded on the War betwixt the Thucy-Corcyreans and the Corintbians, with which he be- dides.

gins his Narration.

Entring the Ionick Gulph, on the right is situate the City of Epidamnus, near the Taulantii, a barbarous Illyrian Nation. This City is inhabited by a Colony of Corcyraans, of which Phalius the Corinthian, descended from Hercules, was the first Founder; for according to antient Custom, being call'd from the Metropolis of his Country, he conducted with him, besides the Corcyreans, several Dorians and Corinthians, whence this City in process of Time grew great and populous: but after long Divisions, was attack'd by the Inhabitants of the bordering Country, which much weaken'd t. Just before this War the People had seditiously expell'd their Magistrates, who, in conjunction with the Barbarians to whom they flock'd continually prey'd on the Inhabitants by Land, and cruiled against their Vessels by Sea: The Citizens of Epidamnus apply'd themselves to the Corcyreans, as heir Original Founders, to entreat their Mediaion to accommodate the Difference betwixt their Exil'd Magistrates and themselves, and that they would free them from the Hostilities of the Barbaians, The Corcyreans refusing them any Affistance, hey address'd themselves to Corinth, as to their. common Country, and entreated the Corinthians ot to abandon them in this difficult Conjuncture. They accordingly took them into their Protection, elieving themselves as much their Founders as the pregreens, at whom, besides, they had reason to e disgusted. They then sent Forces to the Assistnce of the Epidamnians, compos'd of Corintbians, encadii, and Ambraciota, who fixed themselves at pidamnus. The Corcyreans who were very poweral by Sea, inform'd of this News, with utmost iligence fent twenty five Gallies, which were B b 2 loon

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Thucy-foon follow'd by another Fleet which brought dides. back the Exiles to Epidamnus, with positive Orders to the Citizens to receive them, and expel their Garrison and new Inhabitants. On their Refusal, they declar'd War against them, and joyning in Alliance with their Neighbours befor'd the Citizens with their Neighbours befor'd the Citizense with their Neighbours before the Citizense with their Neighbours before the Citizense with the Citizens

Garrison and new Inhabitants. On their Refusal, they declar'd War against them, and joyning in Alliance with their Neighbours, befieg'd the City, (which is built on an Isthmus) posting before it a Fleet of forty Sail. The News of this Siege reaching Corinth, they expeditionfly levied three thousand Men, which they sent on board their Ships to Epidamnus. Upon which the Corcyraeans dispatch'd Embassadors to the Corinthians, to demand of them the recalling their Garrison, and new Inhabitants from Epidamnus, urging, that City properly belong'd to them, and offering to refer the Affair to the Judgment of any Peloponnesian City, which both should agree on: The Corinthians answer'd, that the Corcyreans ought first to draw off their Troops and Fleet from before Epidamnus, after which they would confider of their Propofal. To this the Corcyreans consented, on condition that the Corintbians, on their Side, would recall their new-fent Inhabitants, and Garrison, leaving Affairs on both Sides in their former Posture, and agree to a Ceffation of Arms till the Difference betwixt them should be decided by a definitive Sentence: But the Corinthian Fleet being ready, and their expected Allies arrived to their Affiftance, they were deaf to those Terms, and dispatching? Herald to denounce War against the Corcyreans, fer fail with a fair Wind; being in Number seventy five Sail, on board of which were two thoufand Soldiers, to raise the Siege. When they were advanc'd as far as Actium, the Corcyreans fent to forbid them proceeding any farther; and finding themselves oblig'd to a vigorous Pursuit of the War, fet out a Fleet of eighty Sail, besides the forty which they had already lying before Epidamnus;

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fought the Corintbians, over whom they obtain'd a Thucy-Victory, after having funk fifteen of their Ships. dides. The City of Epidamnus surrendred on the same Day, on condition that the Strangers should be Slaves, and the Corinthians, Prisoners till further Order. The Corcyreans, now become Masters of the Sea, steer'd towards Leucas or Leucadia, an antient Corinthian Colony, ravag'd the Country, and enrag'd at the Eleenses for lending the Corinthians Ships and Mony to enable them to engage in a War against them, they burnt the Haven of Cyllene, and made Incursions on the Allies of the Corinthians; who to defend themselves, embark'd fresh Troops at the Beginning of the Spring, and posted themselves at Actium, and the Port of Chimerium, or Chimæra in the Province of Thesprotis. The Corcyreans to oppose them posted themselves opposite to the Lake of Leucimna, but they as well as their Enemies continued on the defensive, and at the coming of Winter retreated. The Year after the Battle, the Corinthians fitted out a Fleet, which gave no small Apprehension to the Corcyraans, who hitherto having engag'd no foreign Nation in Alliance with them, courted the Athenians to enter into one with them: which the Corintbians having discover'd, also sent their Embassadors to that Nation; and both Sides urg'd their Reasons and defended their Right. Thucydides here inferts Orations of his own composure, penn'd with all imaginable Art, which he puts into the Mouths of both the Corcyrean, and Corinthian Embassadors. The Athenians after having twice debated this Aftair in the Affembly of the People, were the first time enclin'd in favour of the Corinthians; but altering their Minds at the second, they admitted the Corcyreans into an Alliance with them; but would not make an offensive and defensive League, for they could not make War with the Corintbians, B b 2

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Thucy- without breaking with the whole Peloponnefus: but dides. both Nations oblig'd themselves to a Reciprocal Affistance of each other, when either of them should be attack'd, either in their own Persons, or those of their Allies. Pursuant to which the Athenians sent ten Ships to the Corcyreans, with Orders not to fight the Corintbians, if they did not make any Attempt on the Isle of Corcyra, or some other Place in Alliance with them. In the Interim the Corinthian Fleet, confifting of one hundred and fifty Sail, went to Leucas. With which the Corcyreans being acquainted, came with an hundred and ten Sail of their own, and ten of the Athenian Ships, and posted themselves directly opposite to them. Both Fleets being drawn into Order of Battle, the Fight began, and the right Wing of the Corintbians was routed by the Corcyreans who purfued them to, and on the Shoar, and there plundred and burnt their Camp. But the Left Wing, where the Corinthians themselves were, beat the Corcyreans. After the Battle, twenty Athenian Gallies came to the Affistance of the Corcyrgans, which oblig'd the Corinthians to return Home.

From this War sprang another, which occasion'd an open Rupture betwixt the Athenians and Corinthians, and afterwards the Peloponnesian War: For the Athenians forefeeing that the Corinthians refent this Injury, immediately dispatch'd Orders to the Inhabitants of Potidea, which were a Colony of Corinthians, and Tributaries to the Athenians, commanding them to break down their Walls on the Side next Pallene, to give Hoftages, send back the Magistrates sent them by Corimb, and never receive any from thence for the future, fearing leaft, being solicited by Perdiccas and the Corinthians, they should revolt, and draw off along with them their Thracian Territories; for not only the Corinthians, but Perdiceas King of Macedon, declar'd against the

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Athenians, tho' the last was before their Allie, he Thucyyet excited the Lacedemonians against them; and dides. joyning with the Corinthians, he attempted to prevail on Potidea to rebel, as he did also on the Chalciden es and the Bottiei, both Thracian Nations: This was the Reason why the Athenians were desirous to fecure the Potideans, who not being able to obtain any Favour of the Athenians, on Promife that the Lacedamonians should attempt to penetrate into Attica if the Athenians fell on them, engag'd in a League with the Chalcidenfes, and Bottiæi. Perdiceas also perswaded the Chalcidenses to raze their maritime Towns, and transport their Inhabitants to Olymbus, and gave them part of his Lands, and Mygdonia about the River Bolbe, to cultivate and enjoy during the War: so that when the thirty Athenian Ships were fent to Thrace, they found these Nations revolted, and join'd with Philip and Derdas, Brothers to Perdiccas, who were carrying on a War against them. The Corinthians on their Side fent, to the Affistance of the Potidaans, two thousand Men under the command of Aristeus, Son of Adimas, who was accompanied by several Voluntiers. The Athenians, inform'd that Potidea had declar'd against them, sent Cassias with forty Ships, on board which were two Thousand Soldiers, who all joyn'd the Ships lent before, and having taken Therma, laid Siege to, and jointly continu'd before Pydna: but pres'd by the Revolt of the Potidæans, and the Arrival of Aristens, they were oblig'd to raile the Siege, and quitting Macedonia, drew towards Potidaa by Land; where they found the Potideans and Aristem's Forces ready to receive them. The Battle was fought on the Isthmus; the Wing commanded by Aristeus routed that of the Enemy; but the rest of the Army gave way, and fled into the City of Potidea: Ariftens then coming from the Pursuit of those which he B b 4

Thucy-he had defeated, with difficulty escap'd into the dides. City also. The Potideans lost 300 Soldiers, and the Athenians but 150, with their General Callias. After this Defeat the Victors block up Potidea by two Walls, one on the fide of Olynthus, and the other of Pallene, and ravag'd the Country of the Chalcidenses, and Bottiei. Aristeus quitted the City, fled unto the Chalcidenses, and surprised several of the Sermylii, and fent to ask of the Lacedæmonians the Succours which the Corintbians and their Allies were foliciting The Lacedamonians after having heard the Reasons offer'd on both Sides, resolv'd on War, push'd on rather by their Jealousie of the Power of the Athenians, who had already conquer'd great Part of Greece, than by the Reason alledg'd by the Corintbians and their Allies. This Jealousie began after the Persians were driven out of Greece; the Athenians, whose City was destroy'd, apply'd themselves to the re-building of it; when the Lacedemonians fent Embassadors to desire them not to raise any Walls for the defence of their City, because that Peloponnesus was a sufficient Guard for all Greece. The Athenians, by the Advice of Themistocles, immediately sent back these Embassadors, with Order to tell their Masters that the City of Athens would foon fend Deputies to Lacedamon on that Head. Themistocles himself went the first, and

> The Lacedæmonians had at that time fent Pausanias, the Son of Cleombrotus, with twenty Peloponnefian Ships, thirty Athenian, and several others from other Allies, to sail to Cyprus, where he took seve-

> and enclos'd it with fuch thick Walls; that two

Chariots might pass a-brest on them.

amus'd the Lacedæmonians with several Pretexts, till

the Walls were defensible, and then declar'd that the Athenians had done no more than make use of the Publick Right of building their Walls, which was vested in them. He also sinish'd Port Piraus, ti

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ral Towns, and afterwards went to, and befieg'd Thucy-Byzantium, which he took from the Persians; but dides. growing very imperious, the Greeks, and especially the Ionians, complain'd of him. The Athenians under-hand promis'd to protect them, and the Lacedemonians were oblig'd to recall him; which made Way for the Athenians to acquire the Command of the Allies Fleet. Under their Conduct the Grecian Army made great Progresses, and Cimon the Son of Miltiades obtain'd two Victories in one Day. The Lacedamonians were oblig'd to call the Athenimians to their Affiltance to take the City of Ithome. They afterward fuccour'd Inarus King of Libya, Son of Psammeticus, against the Persians, and took the City of Memphis. After this Success, they turn'd their Arms against Greece, beat the Corinthians and Epidaurians by Sea, took Cecryphalea, obtain'd an intire Sea Victory over the Agineta, and besieg'd Agina. They had the worst in the Battle with the Lacedæmonians at Tanagra in Bæotia: but foon after they re-entred Baotia, got the Victory in the Battle of Oenophyta, difmantled Tanagra, took an hundred Hostages of the richest of the Locri Opuntii, and oblig'd the Inhabitants of Agina to furrender themselves, demolish their Walls, deliver up their Ships, and pay Tribute. After this, their Fleet sail'd round the Peloponnesus, burnt the Lacedæmonian Havens, took the City of Chalcis in Acarnania, subject to the Corinthians, and beat the Sicyones. Yet they were driven out of Memphis, and beaten after a Siege of eighteen Months in an Isle to which they fled. The Fleet which they fent to refresh their Land Army was entirely defeated, and Agypt return'd under the Persian Yoak, after the Greeks had prevail'd there for the space of fix Years. The Athenian Enterprise on Theffaly was unfuccessful. They beat the Sicyones, and made War with the Oeniada. Three Years after which

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Thucy-which a Truce for three Years was concluded bedides. twixt the Athenians and the Peloponnesians, during which time the former warred against Cyprus under the command of Cimon, with a Fleet of two hundred Sail of their own and Allies Ships, sixty of which went to Egypt, at the Invitation of King Amyntaus, and the rest besieg'd Citium: But being afflicted by Famine after the Death of Cimon, they rais'd the Siege, and went to Salamis, sought by Sea and Land, at the same time, the Phanicians, Cilicians, and Cypriots, and return'd victorious with the rest of their Fleet which they had detach'd to

Egypt.

The Lacedemonians then undertook the War which was stiled Holy; for they having posses'd themselves of the Temple of Delphi, deliver'd it into the Hands of the Inhabitants of that Country; but the Athenians return'd thither after their Retreat, and having retook it, re-establish'd the Phaceans in it. Some time after, the Baotian Exiles having posses'd themselves of Orchomenus, Charonea, and feveral other Places, the Atbenians march'd against them with a thousand Men, and several Auxiliaries, under the Command of Tolmidas, and having taken and plunder'd Charonea, they left Troops in it: but as they were retreating, the Exiles fallying out of Orchomenus fell upon them with the rest of their Party, and routing them at Coronea, kill'd some, and took the rest Prisoners; to obtain whose Liberty, the Athenians were forc'd to quit Baotia. Some time after Eubaa rebell'd against the Athenians, and whilst Pericles was marching Tome Troops thither, the Megarenses revolted, and entred Attica in conjunction with the Corintbians and Sicyonians. Pericles returning, they destroy'd Eleusis, and the Plain of Thriasium, after which Pericles again went to the Island of Eubea, all the Inhabitants of which he reduc'd to a Composition, except

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except the Helticenses whom he expell'd their Coun- Thucytry, in order to fix Athenians in their Places.

After the Conquest of Eubaa, a Truce of thirty Years was made with the Lacedamonians, to gratifie whom the Athenians restor'd Nifea, Achaia and Trazene, which they had taken from the Peloponnefians. The fixth Year after, a War broke out betwixt the Samians and Milesians, on account of Priese, and the latter having the worst of it, implor'd the Assistance of the Athenians. Who pursuant to their Request, sent forty Ships to Sames, and there set up a Democracy. But the Samians rebelling, fitted out a Fleet of seventy Sail, which was defeated by the Athenians, who befieg'd Samos, which, after lying before it Nine Months, they took. The Byzantins also return'd to their Obedience to the Athenians. Some Years after this, happen'd the above-mention'd Corcyrean and Potidean War. This, fays Thucydides, is a Relation of the Wars amongst the Greeks themselves, and against the Barbarians for the Space of fifty Years, computed from Xerxer's Retreat, to the Beginning of the Peloponnesian War. Our Author afterwards relates the Adventure of Paulanias and Themistocles, and the Ends of those two greatest Captains of their Times, the former a Lacedamonian, the latter an Athenian, who both having just Reason to be disgusted at their Native Countries, treated with

Before the Lacedemonians would declare War against the Athenians, they sent Embassadors to Athens, some of them demanded the Banishment of the Persons who fled to Athens, after having prophan'd the Temple of Minerva, by killing the feditious Rebels at her Altar: others required the raising the Siege of Potiden; the letting the Aginetæ at Liberty, and the revoking the Decree against the Megarenses: and the last of all, that Greece

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Thucy-might be left to its Liberty. The Athenians, pursudides. ant to the Advice of Pericles, answer'd these Embassadors, that they would allow the Megarenses, free Commerce at Athens, provided the Lacedamonians would allow them and their Allies the free Enjoyment of the Sea Trade: that they would permit those Grecian Cities to be free, which were so when the Treaty was concluded, on Condition that the Lacedamonians would consent to the same thing with regard to the Cities, which they them-

felves held. After which they offer'd an amicable Accommodation of Differences, by referring them to the Determination of Arbiters, withal affuring them that if these Conditions were not accepted,

they were very well able to maintain the War. This is what is related in Thucydides's first Book.

The Second contains the History of the three first Years of the Peloponnesian War, which began in the Spring time of the 15 Year of the Truce, the 48 Year of the Priesthood of the Priestess Chryfis at Argos; Anefius being Ephorus at Sparta, and when Pythodorus had but two Months longer to preside at Athens, and six Months after the Battle of Potidea, when three hundred arm'd Thebans in the Night time entred Platae, or Platae, a Beotian City in Alliance with the Athenians, under the Command of Pythangelus and Diemporus, Sovereign Magistrates of Baotia. They were introduc'd by Nauclides and his Faction, who had before treated with Eurymachus the most Powerful of the Thebans, who open'd the Gates to them. Upon their entring the Place, they proclaim'd by a Herald, that all those who were willing to enter into the Baotian League should join them: Some accepted the Offer; but others taking Arms, fell upon the Strangers, defeated them, kill'd some, and took the rest Prisoners, which they soon after kill'd with their principal Eurymachus, before the Theban Army, then

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on its March, could reach the City. The Atheni- Thucyans, upon the News of this Action, seiz'd all the dides. Bæotians in their Territories, and sent a Garrison and Convoy of Ammunition and Provision to Platea. The Athenians and Laced emonians immediately after this prepar'd for War, and engag'd their Neighbouring Nations and Allies to take part with the one or the other. The Lacedamenians had on their Side all Peloponnesus, except Argos, which remain'd Neuter, as did the Achæi, except the Pellenenses: but by flow degrees, they also came into this War. Out of Peloponnesus their Allies were, the Megarenses, Locri, Baotians, Phocenses, Ambraciotæ, Leucadii, and Amactorii. Their Naval Force was composed of Corinthians, Megarenees, Sicyonians, Pellenenses, Elei, Ambraciota, and Leucadii: Their Cavalry of Baotians, Phocai and Locri: Their Infantry of all the rest of the Nations which were on The Athenian Allies were, the Inhatheir Side. bitants of Chios, Lesbos and Platee, the Messenians in Naupactus, the greatest part of the Avarnanians, the Corcyreans, the Cephalenians, the Zacynthii, without the Tributary Countries, of which were Caria on the Sea-side, the Dores bordering on the Carians, Ionia, Hellespontus, or the Hellespontiac Region, the Thracian Cities, all the eastern Islands betwixt Crete and the Peloponnesus, and all the Cyclades except Melos and Thera. Chios, Lesbos and Corcyra furnish'd Ships, and the rest Mony and Men.

The Lacedamonians having in a short time rais'd their Army, sent two Thirds of it under the Command of Archidamus King of Lacedamon, to the Isthmus of Corinth, and dispatch'd a Herald to the Athenians, to endeavour to bring them to an Accommodation: But they sent him back without allowing him Audience, and Archidamus entred their Country. Pericles the Athenian General prepar'd himself for a good Desence, and oblig'd the

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Thucy-Inhabitants of the Country to retire into the City. dides. After which fearing that Archidamas, who was his Friend, should spare his Lands, and that might render him suspected by the Athenians, he made a Donation of them to the People: in the mean time Archidamus attack'd Oenoe, a Town fituate on the Confines of Attica and Baotia, which ferv'd as a Rampart to Attica; but not being able to mafter it, he advanc'd farther into the Country in Harvest time; and after encamping, ravag'd and destroy'd all the Country around Eleusis, and the Plain of Thriasium, and drove the Athenian Horse before him to a Place call'd the Rhiti; from thence penetrating thro' Cecropia, and leaving on the right Mount Agaleus, he came to Acharna, the largest of all the Cities of that Country, near which he encamp'd to wait the Approach of his Enemies, if they defign'd to fight him, and at the fame time make Incursions as far as the Walls of Athens. Pericles did not think fit to attack him, but after a light Skirmish, in which he lost some of his Horse, kept within the City. The Lacedamonians, discerning that they could not draw him to a Battle, were forc'd to decamp, and ravaging the Country all the way retire into the Peloponnelus. After their Retreat, the Athenians fent to take some of the Peloponnesian maritime Towns: they accordingly surprized Methone in Laconia; but could not keep it: Phia in Elis was taken by Storm, and abandon'd. The Agineta were driven out of their Country with their Wives and Children. This Fleet also took Solio, Astacus, and the Isle of Cephalenia; from thence they went to, and landed in the Country of Megara, whither their Land Army was before march'd: they ravag'd and deftroy'd the Country. This whole Land Army confifted of 12000 Men, besides the light Arm'd Infantry; and Thucy dides here observes it to have been the most that the Athenians had ever had to that Time. At the End of this Camy.

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Campaign, they fortified the Isle of Atalanta, con-Thucytracted an Alliance with Sitalces King of Thrace, dides. and reconciled themselves to Perdiccas, to whom they restor'd Therme; after which that Prince, joining with Phormio their General, carried on a War in Chalcis. Winter being come Evarchus return'd to Affacus, by the Affiffance of fifty Corinthian Ships: the Corinthians also attempted other Places on the Coast, but mils'd of their Aim. The lame Winter the Athenians celebrated the Funerals of those which were kill'd in the War, the Ceremonies of which Thucydides describes, and recites a Funeral Oration, pronounc'd in honour of them by Pericles. At the Beginning of the next Campaign, the Enemy entred Attica, and being encamp'd, began to ravage and destroy the Country; but the Plague made a greater Deftruction at Athens; it began in Athiopia, from thence proceeded on to Egypt, Libya and Persia, and after having depopulated the Isle of Lemnos, discharg'd it self at once upon Athens: which yet did not hinder the Athenians lending out a Fleet, which ravag'd the Coafts of Peloponnesus, but without any Advantage, whilft the Lacedemonians were deftroying the middle of Attica, and the Contagion grievoully afflicted Athens and the Athenian Territories; Pericles comforted and supported them under their Mileries. The Lacedomonians made a Descent with a Fleet to Zacynthus, and ravag'd part of the Island; but finding the inhabitants relolutely bent on defending themselves, they retreated: About the End of this Campaign Aristans the Corintbian, with three Spartan Embassadors, and Timagoras of Tegea, fent to obtain the Alliance of the King of Persia, being deliver'd to the Athenians by Sadoc the Son cf Situlces, were kill'd and thrown into a Ditch: the Ambraciotæ also this Year entred and ravag'd the Territories of the Argives.

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Thucy- At the Beginning of the Winter the Athenians dides. fet Sail for Peloponnesus, under the Command of Phormio, who parting from Naupactus block'd up the Corintbian Gulph, whilst fix Ships under the Command of Melesander sail'd to Caria and Lycia; but Melefander landing his Troops, and those of his Allies in Lycia, was beaten by the Inhabitants, and himself as well as part of his Men fell in the Fight. On the other Side the Potideans being reduc'd to extremity, were forc'd to furrender their City to the Athenians, and together with their Wives and Children to quit it, without carrying any more with them than a small Quantity of Tra-

velling Money.

At the Beginning of the following Campaign, the Lacedemonian Army, instead of entring the Athenian Territories, turn'd towards Platea, and besieg'd it; but not being able to force it to yield, the Siege was converted into a Blockade: during which time of the Siege of Platae, two Thousand Athenians, commanded by Xenophon the Son of Euripides, carried the War into Chalcis, and Bottiea; but after having ravag'd the Country were defeated, and their commanding Officers kill'd. Lacedamonians on their Side fent Forces against Acarnania, under the Conduct of Cnemus; but the Inhabitants of that Country having beaten a Body of his Troops composed of Chaones, he was oblig'd to a hasty Retreat. In the interim Phormio, having attack'd the Fleet which came to their Affistance, funk several of their Ships, took twelve, and put the rest to flight. He fought also a second Battle of Naupactus, where he had the advantage, tho' his Enemies Fleet was superior in number. The Lacedemonians before the Separation of their Fleet resolv'd on an Attempt on Port Piraus; but their Design miscarried. The same Year Scythalces made War with Perdiccas and the Chalcidenses of Thrace:

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He ravag'd Chaleis, Bottiaa, and part of Macedonia, Thucyand retir'd at the Beginning of the Winter, after dides. having been thirty Days in those Provinces. During the Winter Season, the Athenian Fleet commanded by Phormio, sail'd to Astacus, entred Acarnania with sour hundred Soldiers which belong'd to his Fleet, and sour hundred Messenians, drove out of some Places several suspicious Persons, and plac'd a Governor of his own Sort in Coronta; from whence returning to Naupastus, he went to Athens at the beginning of the Spring, with the Vessels which he had taken, and the Athenians which he had exchang'd against his Prisoners. Here ends the Winter of the third Year of the War, and

the fecond Book of Thucydides.

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The third Book begins with the Revolt of the Lesbians, (except the Citizens of Methymna) from the Athenians. Whilst Archidamus with the Lacedamonian Forces, was encamp'd in Attica, the Athenians resolv'd to surprise the Mityleneans on one of their Festivals, by sending forty Ships to attack them: but they getting Intelligence of the Deparure of this Fleet, put themselves in a posture of Defence, notwithstanding which they were repuls'd, and befieg'd by Sea, whilst another Fleet commanded by Phormio, ravag'd the Peloponnesiant Coasts. The Siege of Mitylene continu'd till the following Spring, and the City was at last forc'd o furrender. This Year the Lacedemonian and Abenian Fleets, which cruifed about the Coasts; ook several Towns, and perform'd several Ex-Some time after Platae furrendred to the Lacedamonians, who treated that Place cruelly to atisfie the Thebans. A Seditious Disturbance arose at Corcyra, where some of the Inhabitants declaing in favour of the Lacedamonians, and others beng for the Athenians, feveral of them kill'd one another on Land on this Pretext, whilst the Athe-

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Thucy-nians and Peloponnesians fought at Sea. These Troudides. bles continued when the Athenian Forces were withdrawn, and tho' the Athenian Party was the strongest, five hundred of the Inhabitants, escaping to the in-land Country, ravag'd the Coasts of this Island. At the End of the Campaign, the Athe nians sent twenty Gallies to Sicily to the affistance

of the Leontini against the Syracusans.

The following Summer, which was that of the fixth Year of this War, the frequent Earthquake prevented the Lacedamonians entring Attica: at Se Charmades the Athenian Commander being kill'd in an Engagement with the Syracusans, Laches, or whom the fole Command devolv'd, took Messan otherwise call'd Messina: on the other Side Demos benes and Procles ravag'd the Peloponnesian Coasts. A this time the Lacedamonians planted a Colonya Trachinia to incommode the Athenians. Demosther having made a Descent into Atolia was defeated and afterwards the Lacedemonians march'd in con junction with the Atolians against Naupactus und the command of Eurylochus; but Demost benes having thrown a thousand Men into it, the Lacedemonia General turn'd his Army against the Argives and Acarnanians, and being affifted by the Ambraciota made a Descent into the Country of Argos. The Battle beginning, the Left Wing commanded by Eurylochus was defeated; but the Right, in which were the Ambraciota, suffer'd none to stand before them, but pursu'd the Enemy to Argos. But ye the Loss of the Lacedamonians in this Action being very confiderable, they were oblig'd to retreat the Ambraciotæ who were come to the affistance their Men, fell into the Hands of the Athenia Army, were defeated and almost all kill'd: upo which, enfeebled by this Loss, the Ambraciote en tred into an Alliance with the Acarnanians and A vere gives, on Condition that they should remain New

ter. The same Winter the Athenians made some Thucy-Incursions along the Sicilian Coasts. Thus ended dides. the fixth Year of the Peloponnesian War, as doth also

Thucydides's third Book.

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The fourth contains the History of the three following Years. At the beginning of the first Campaign ten Syracusan and as many Locrensian Ships took Messina. Some time after the Peloponnesians entred Attica, under the command of K. Agis. The Athenians on the other Side fent 40 Ships to Sicily, under the command of Eurymedon and Sophocles, who were join'd to Demost benes. Their Fleet was by the Winds forced into Pylus, which Demosthenes took and fortified. The News of which oblig'd the Lacedemonians to draw their Forces out of Attica, and recall their Fleet to attack that Place both by Sea and Land, which they accordingly did; but were repuls'd by Land, and the Athenian Fleet falling upon that of the Lacedamonians, very much damag'd it. Upon which the Laced amonians propos'd an Accommodation, which the Athenians rejected, and the Suspension of Arms agreed at Pylus, was broken. In Sicily, the Syraman, and Athenian Fleets fought at the Streight of felorus; but the Battle did not prove decifive on either Side. The Locrenses being oblig'd to raise the Siege af Rhegium, the Messenians or Mamertini attack'd Naxus, but were beaten off, and their fleet dispersed: the Leontins and Athenians besieg'd Messina, and were repuls'd: after which time the Athenians did not any more enter into the Sicilian War. Cleon being fent with fresh Affistance to the being Army which was at Pylus, beat the Lacedamonians, treat nce and oblig'd them to furrender on discretion, thenia brought them Prisoners to Athens, and left a Garupon ison at Pylus. Immediately after this, the Athenians sent a Fleet of 70 Sail, (on board of which were two thousand Armed Men, two hundred lorse and several Allies) against the Coninchings. New lorfe, and feveral Allies) against the Corinthians; CC2

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Thucy-they were scarce landed sooner than the Fight dides, began, and after having some time continued with equal advantage, the Corint bians were routed: but they having a Reserve of several Troops which had not yet been engag'd, the Athenians retir'd, and contented themselves with ravaging the Coaff. This Year also ended all the Corcyrean Disturbances, all the factious People being feiz'd and put to Death by Order of the Chief Commanders of the Athenian Fleet. This Winter the Athenians Surpris'd a Persian Embassador sent to Lacedemon; whom they fent back to Persia, appointing several Deputies of their own to accompany him, who being inform'd at Ephesus of the Death of Artaxerxes, 10 turn'd without proceeding any farther. The In habitants of Chies were oblig'd to demolish a new

> In the beginning of the following Campaign feveral Lesbian Exiles having rais'd Forces on the Coasts of, and in the Peloponnesus, took Rhatium Antandrus, and feveral other Cities. The Athen ans on their Side subdu'd the Isle of Cythera, 12 vag'd the Peloponnesian Coasts, and afterwards too Thyrea. The same Year the Sicilians concluded Peace amongst themselves, which was ratified the Athenian Generals, who drew off their Flett and were blam'd by their Country-men for con fenting to that Treaty. At the same time the thenians made an Attempt on Megara, into which they threw in some Troops by surprise; but no being able to compass their Design, which wa obstructed by the Resistance of the Inhabitant they took the Citadel of Nifea; and about the same time Brasidas surprising the Athenians with Body of fix hundred Horse and fix thousand Foo broke into, and immediately disorder'd their Arm which foon recover'd it felf, and fought out the Battle with equal advantage. After which Brafid drawin

rais'd Wall, which gave a Jealousie to the Atbeniana

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drawing towards Megara, again offer'd the Athe-Thucynians Battle, which they were resolv'd not to-re- dides. fuse, upon which he became master of Megara, and the Athenians being retreated, he return'd to Corinth, and prepar'd for an Expedition into Thrace, where he was very fuccessful; for having made a very expeditious March thro' Thessaly, he entred Macedonia, and Chalcis, and rendred himself Master of a considerable Number of Athenian Towns, rather by private Correspondence, and a wife Conduct, than Force. Amongst other Cities, he took Acanthus and Amphipolis, which our Author Thucydides, who then commanded in that Country, could not relieve in time: but all that he could do was to fave Eion. The Cities of Myrcinus, Gapfelus, and Oesyma, the two last of which were Thasian Colomes, went over to Brasidas, who also took Torona and Lecythus. The Athenians were also beaten in a Battle near Delius, and the Post which they posless'd taken by the Baotians. The rest of the Winter-Season of the eighth Year of the War, was by Brasidas spent in attempting new Designs, and regulating the Government of the Places which he had taken. At the beginning of the Spring, a Truce was concluded betwixt the Lacedamonians and Athenians for the space of one Year, during which Brasidas got possession of the Cities of Sciona and Menda; and being afterwards inform'd of the Cessation of Arms, he march'd with Perdiccas against the King of the Lyncesta, whom they defeated; but the Illyrians joyning with the Enemy, these two Captains were forc'd to retreat; which Brafidas did in very good Order, without the loss of any Men, whilst the Macedonians fled in confusion, and were very much gall'd in their Retreat. In the interim the Athenians retook Menda, and Perdiccas, after his Return to Macedon, made his Peace with the Athenians. C ¢ 3

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Thucy- The same Campaign the Thebans dismantled dides. Thespia, the Tegeata fought the Mantinei; one Wing on each Side was routed, and the Engagement was very bloody, but Night parted them, without allowing any Advantage to either Side. At the end of the Winter Brasidas made an Attempt on Poridaa, but miscarried. Thus ends the ninth Year of the Peloponnesian War, and the fourth Book

of Thucydides.

In the fifth, after having related how, Torona was retook by Cleon; the Inhabitants of the Isle of Delos, were driven out of their Country by the Athenians, and Panactum, on the Attick Frontiers, taken by the Beotians and given an account of the Posture of the Sicilian Affairs, he describes the Battle betwixt Cleon and Brasidas near Amphipolis, in which these two Generals were kill'd, and the Athenian Army intirely defeated. After this Day the Minds of the contending Parties, being difpos'd to an Accommodation, a Truce both by Sea and Land was concluded betwixt the Lacedamonians and Athenians, and their Allies on both Sides, on Condition that each should mutually surrender the Towns and Prisoners taken during the War. The Allies of the Laced amonians refusing to submit to this Treaty, the Athenians and Lacedamonians made a particular one betwixt them, on the fame Conditions, into which those of their Allies which were willing to accept it, were free to enter. This Truce was not justly observ'd, for the Towns were not restor'd on either Side, and both Sides committed acts of Hostility on several occasions. Notwithstanding which the Greeks continued seven Years without making any War amongst themselves, tho' they did it in other Places, in prejudice of the Truce, till it was wholly broken. The Corinthians, Argives and People of the other Peloponnesian Cities, which did not accept of the Trea-

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Book I.

ty, entred into a League with the Thracians, Elei, Thucy-Chalcidenses, and some other Nations. In the mean dides. time the Athenians took Scyona, kill'd all they found in it, besides Women and Children, and gave the City to the Plateans. They re-establish'd the People of Delos. The Locrenses and Phaceans made War: at the same time the Lacedamonians sent Forces. against the Parrhasii in Arcadia, and razed the Fort of Cypseles. The Dictydienses took Thysys at Mount Athor, a City in Alliance with the Athenians. The following Winter, the Olynthii furpriz'd Mecyberna, in which was an Athenian Garrison. The following Year the Athenians entred into an Alliance with the Argives by the Mediation of Alcibiades; and the last of these Nations began a War against the Epidaurii. Agis King of Lacedemon obliged them to alter their Measures, by marching an Army to the Ports of Argos, which forc'd the Argives to conclude a Truce with him for four Months, which was soon broken by the Affistance which Alcibiades brought from Athens to the Argians, with which they took Orchomenus, and march'd to Tegea. Agis. immediately met them with an Army, and gave them Battle in the Country of Manthea, where he intirely defeated the Enemy and remain'd Master of the Field. Thucydides observes that this Battle of Mantinea was the most considerable which had been fought in a long Space of time amongst the Greeks. The Argives in this Action loft seven hundred Men; the Mantinei two hundred; the Athenians and Agineta as many, with both their Generals. The Latedamonians are faid to have lost but three hundred Soldiers, and a small number of their Auxiliaries. The Loss of this Battle oblig d the Argives to hearken to the Proposals of Accommodation which were offer'd by the Lacedemonians, and renounce their Alliance with Athens. The Thracians, Chalcidenses, Mantinei, and all the Pelo-CC4 ponne fian 4325 T

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Thucy-ponnesian Cities then leagu'd together, and forc'd dides. the Athenians to raise the Siege of Epidaurus. In short, during the six Years and ten Months which the Truce continued betwixt the Athenians and Lacedamonians, the Negotiations and Expeditions on both Sides were very numerous, a particular of which is contain'd in the fifth Book of Thucydides's

History.

The fixth Book contains the Sicilian War. It was in the seventeenth Year of the Peloponnesian War, that the Athenians undertook the Conquest of Sicily, on pretence of affifting the Egeftani, They lent thither a strong Fleet of thirty six Sail, on board of which were four thousand Athenian Soldiers, three hundred Horse and a great number of Auxiliaries from their Allies; the whole commanded by Alcibiades. This Fleet parting from Corcyra, cruis'd on the Sicilian Coast, without attempting any thing confiderable. Alcibiades was recall'd to justifie himself with regard to the Crime charg'd on him, of having disfigur'd the Images of Mercu-The following Winter a Battle was fought betwixt the Athenians and Syracusans, in which Victory long remain'd wavering; but at last declar'd for the Athenians. Who after this Action winter'd at Naxus and Catana, and the Syracusans prepard to maintain the War. Alcibiades being banish'd Athens fled to the Lacedamonians, and perswaded them to affift Syracuse. Which the Athenians at the beginning of the Spring block'd up by Sea and Land. The News of which reaching Gylippus, who was coming to its Relief with the Corintbian Fleet, he sail'd to Tarentum. On the other Side the Lacedamonians entred the Country of Argos with their Auxiliarie Allies, and ravag'd it: but the Athenians came to their Assistance with thirty Ships, which may be accounted a beginning of the Rupture; for Landing at Epidaurus, Prasia, and other LaceLacedamonian Places they destroy'd them: the Ar-Thucygives also entred Phliasia, pillag'd the City and dides.
kill'd its Inhabitants, after which they return'd
Home. Here ends Thucydides's fixth Book.

After Gylippus had refitted his Fleet at Tarentum, he landed at Imera in Sicily, and march'd to the Relief of Syracuse. He surpris'd the Athenians, took Fort Lahdalus, and very much incommoded the

Besiegers, by continual Attacks.

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The next Spring, the Lacedamovians and Athenians sent fresh Fleets to Sicily; and the Syracusans themselves also fitted out one, which last fighting the Athenian Squadron in their own Port, had eleven of its Ships lunk, and three taken: the Athenians also lost three, and three Forts which they had built to block up the Sea, in which Castles they had laid up great Quantities of Money and Ammunition. Eleven Ships fail'd out of the Port of Syracuse to meet several Vessels, (which came from Italy richly laden, and were bound for the Athenian Fleet), and funk most of them. There happen'd another Sea Fight at Naupactus, betwixt the Athenians and Corinthians, in which seven Ships of the first and three of the last were funk: but the most considerable Naval Battle, was that which the Syracusans again gave the Athenians, in which their Armada was defeated, and feven of their Ships funk. Upon these Actions Demostbenes and Eurymedon arriv'd with a Fleet of seventy three Sail, on board of which were five thousand Soldiers; and Landing, they attack'd the Retrenchments by Night; but were vigorously repuls'd by the Baotians, and lost most of their Men: there afterwards happened a Sea Fight, in which Eurymedon's Ships were taken, and the Athenian Army had been intirely defeated at its Landing, if the Tyrrhenians had not come to its Assistance, beat the Enemy, and fav'd the rest of their Ships; but the

Syra-

Thucy-Syracusans block'd them up, by stopping the Entry dides, of their Port, and forc'd them to quit their Forts, to get on board their Ships, and force a Passage thro' their Dam. The Sicilians oppos'd them in this Attempt, and after a warm Engagement, the Athenian Armada fled, and the Syracusans pursu'd them till they drove their Ships aground. The Athenians, not daring any more to attempt the Paffage by Sea, were forc'd to flie by Land; but the Enemies follow'd them, block'd up the Ways, stopp'd their March, charg'd them several times, and at last after having kill'd a great Number, forc'd them to furrender on Discretion, put to Death their Captains Demosthenes and Nicias, kept the rest Prisoners, and fold them some Days after, except the Athenians, Sicilians and Italians. This was the greatest Defeat that ever the Greeks suffer'd; the most illustrious for the Victors, and the most deplorable for the Vanquish'd, who lost all; Men, Ships and Money. This Misfortune ends the feventh Book.

> The Eighth begins with a Description of the miserable Condition into which this News plung'd the City of Atbens, and of the feveral Emotions which it occasion'd in Greece, by the Revolt of the Allies of the Athenians, who went over to the Spartans. The Courage of the Athenians was a little rais'd by their Victory over the Enemies Fleet; but yet that could not hinder the Lacedæmonian Captains from prevailing on Chios, Lesbos, and feveral other Cities to revolt from them. The Athenians retook Lesbos, wrested Samos out of their Enemies Hands, ravag'd the whole Isle of Chios, and rendred themselves Masters of Part of it, befieg'd Miletus which they could not take, and fought several Sea Battles, in most of which they had the Advantage. On the other Side the Lacedemonians possess'd themselves of the Isle of Rhodes, and

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and entred into an Alliance with the King of Per- Thucyfia, who oblig'd himself to maintain his Allies dides, Fleet, till he could himself fit out one. The Lacedæmonians beginning to suspect Alcibiades, he escap'd to Tissaphernes, the King of Persia's General, and dextroufly thwarted their Defigns, by prevailing on the Persians to discontinue their Payment of the abovemention'd Fleet: besides which, he negotiated a Treaty betwixt the King of Perfia and the Athenians, on Condition that they should abolish the Democracy, settle another Form of Government, and re-establish him. This Treaty did not yet obtain, by reason that Tissaphernes demanded not only that the Athenians should yield to the Persians all Ionia, and the neighbouring Islands, which they had already granted; but also that they should allow them to fit out an Armada, and allow it to fail on all the Grecian Sea's. To which last Condition the Athenians utterly refusing their Consent, the Persian renew'd his Treaty with the Lacedamonians: notwithstanding which, the Propofal made at Athens of abolishing the Democracy and letting up an Oligarchy obtain'd; and ten Men were chosen to direct the Government. made an Order that five Persons should be chosen who should nominate an hundred, each of which should choose three Associates, which with their Electors would mount the Number to 400 Men, in whom should be vested the absolute Sovereignty, that not above five thousand Citizens should be admitted into the Knowledge of the Publick Affairs, and that the four hundred should meet whenever they thought convenient. This Decree was put in execution, and the four hundred discarded the Senators and feiz'd on the Government. At the same time that Oligarchy was let up at Athens, it was abolish'd at Samos, to make way for the Establishment of Democracy. The Soldiers boldly

Thucy-boldly express'd their Disgust at the Alteration of dides. the Athenian Government, and refus'd Obedience to their new Regents: they recall'd Alcibiades. and chose him their General. The four hundred fent Deputies to the Army, who met with but indifferent Reception. Alcibiades appeas'd and difmis'd the tumultuous Croud, by assuring them, that he would never oppose the five Thousand Citizens having the Administration of the Sovereign Authority in the Republick; but allow'd that the 400 ought to be depos'd, and the Senate re-establish'd. The Four hundred in the mean while built a Fort, which giving Umbrage to the Soldiery and Populace, was razed in despite of them. At the same time the Peloponnesian Fleet appearing on the Attican Coasts, the Athenians fent their Ships to attack them; but they happen'd to be almost all taken by the Enemy: this News reaching the Athenians, they equipp'd 20 Ships, and being affembled at Pycna, depos'd the 400, and gave the Government to the five Thousand; and several Persons were appointed for the Reformation of the Laws and Government. All this was immediately done with good Order and Conduct; and the Administration of the Government lodg'd in the Hands of a proper Mixture of the Nobless and Populace. The recalling of Alcibiades and those along with him, was also decreed, and Deputies fent to entreat him to undertake the Management of Publick Affairs.

After this the Athenian Fleet fought that of the Peloponnesians in the Hellespont, and obtain'd a confiderable Victory, in which they took twenty one of the Enemies Ships, without the loss of one of their own. This Success was follow'd by the taking of eight Ships which came from Byzantium, and the Surrender of Cyzicus. Alcibiades being return'd from Aspondus, after having gain'd Tissa-

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phernes to the Athenian Side, and prevented the Thucy-Phanician Fleet coming to the Affistance of the dides. Enemy, rais'd great Contributions from Halicarnassus, and return'd towards Autumn to Samos, after having wall'd the City of Gos. On the other Side Tiffaphernes being inform'd that the Peloponnesian Fleet was fail'd for the Hellespont, made all possible haste from Aspendus to Ionia. The Inhabitants of Antandrus expell'd Tissaphernes's Lieutenant, who had already met with the same Affront at Cnidus and Miletus, and fearing worse Treatment if he did not take care to prevent it, refolv'd to visit the Peloponnesian Garrisons in the Province call'd Hellespontus, to Justifie his Conduct and Censure theirs: Being arriv'd at Ephefus, he facrific'd to Diana. The End of this Winter was the twenty first Year of the War; and here Thucydides ends.

SECT. XX.

A Chronological Series of the Facts related in the History of Thucydides.

THUCTDIDES's History comprehends, in the whole, seventy one Years :viz. the sifty Years which preceded the Peloponnesian War, from Xerxes's Retreat out of Greece; and twenty one Years of the Peloponnesian War its self. Of which Series of Time, see the Chronological Table annex'd, in which the Olympiads are marked.

Xerxes entred Greece in the Spring of the Year, which began the seventy fifth Olympiad in the Month of August; which was the 480th Year be-

fore

Thucy-fore Jesus Christ, and the 4234th of the Julian Pedides. riod. He was beaten the same Year at Salamus, and return'd to Persia. The next Year the Persians were vanquish'd at Platae and Mycale, being the second Year of the LXXVth Olympiad. The third Year which was 478 before J. C. the Athenians return'd to, and rebuilt Athens. The fifty Years which preceded the Peloponnessian War, commence with that of Xerxes's Retreat, as appears by the following Chronology.

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I.

Year from Xerxes's Retreat.	Olympiads whose Years began on the Day of the Full Moon in July or August.	Years be- fore Jefus Christ.	
1.	lxxv.	480	The Defeat of Xerxes at Selamis. He retreats out of Greece on the 23d of September, and on
ii.	2.	479•	the 45th Day after the Battle arrives at the Hellespont. The Persian Army deseated by Sea and by Land, at Platee and Mycale, upon which they retreat.
iii.	3.	478.	The Athenians recover Se- ftus, and return to Athens, which they rebuild.
iv.	4	477.	They fortify Port Piraus, and fit out a Fleet. Pausanias the Lacedamonian General, in conjunction with Aristides and Cimon, Athenians, recover Cyprus, and the Hellespont from the Persians.
v.	lxxvi.	476.	Pausanias with the Assistance of the Athenians, takes Byzantium, and sends the Prisoners to Xerxes, without acquainting the other Generals with it. He writes Letters to that Prince in which he asks his Daughter in Marriage, and promises to reduce

ars from erxes's erreat.	Olympiads.	Years be- fore J. C.
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viii.	4.	473-
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ix.	lxxvii.	472:

educe all Greece to Subjection. o him; upon which he is reall'd to Lacedæmon, accused f Treason, and acquitted. The Grecian Cities which had een ill treated by Pausanias, revail'd on by the Indulgence of the Athenian Commanders Aristides and Cimon, left the Spartans, and united themselves o the Athenians. They apointed an annual Fund of 60 Talents to carry on the War against the Persians, which um was to be reposited at Delos.

Archelans fucceeds Leotychides in the Kingdom of Sparta.

The Lacedæmonians finding their People wasted by foreign Wars, resolv'd not to engage any more in that against Persia, and yielded the Preserence to the Athenians.

Pausanias returns to Byzantium, publickly owning his Name.

He is banish'd thence by the Athenians; resides in Troas, and holds an epistolary Correspondence with the Persians.

Cimon the Son of Militades, the Athenian General, takes Ei-

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Years from Xerxes's Retreat.	Olympi- ads.	Years be- fore J. C.	
			on fituate on the River Stry- mon: The Isle of Scyrus in the Agean Sea, whither the Athe- nians sent a Colony, after ha- ving made Slaves of the Dolo- pes, its Inhabitants; and after-
x.	2.	471.	wards also oblig'd Carystus in the Isle of Eubaa to surrender on Articles, after a long Siege. The Isle of Naxus is by the Athenians subdu'd to their Domination, and afterwards several Cities of the Allies. Pausanias is put to Death at
	errib k di dida lacak sa	ogodi Dobob Dov	Themistocles is banish'd Athensis Years after the Battle of Salamis.
xi.		470.	Cimon beats the Persians by Sea and Land, in Pamphylia and Lycia, and the Consequence of this Defeat proves to be the Liberty of all the Grecian Cities in Asia. The Thasis rebel, and are subdu'd by the Athenians.
		mode of the control o	The Athenians send a Colony of 10000 Men, to inhabit Amphipolis, who drive out the Natives. The new Inhabitants of Amphipolis are deseated at Drahefom by the Thracians.

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402		The	Universal Book !	5
Years from Xerxes's Retreat.	Olympi- ads.	Tears be- fore J. C.	A STATE OF THE STA	1
xii.		469.	The Thasii being overthrown by Sea and Land, and besiegd by the Athenians, implore Assistance of the Lacedamonians. An Earthquake happening in the Lacedamonian Territories, prevents their granting the Thasians Request. The Lacedamonians make War against the Heilotes and revolted Messenians, who had fortisted themselves in Ithome.	
xiii.	lxxviii.	468.		
	rand all only and de Dan de de Dan de Dan de Dan de Dan de Dan de Dan de Dan de Dan de Dan de		The Thasians are oblig'd to furrender to the Athenians, aster a Siege of three Years; as also to demolish their Walls, and deliver up their Ships. The Lacedamonians desire the Assistance of the Athenians, against the Heilotes and Messenians, and to take Ithome. The Athenians grant their Request, and becoming suspected, are sent back disgusted, which was the Beginning of the Dissention betwixt them and the Lacedamonians; and the Athenians enter into a League against them, with the Argives and Thessalians.	Control of the second of the s
xiv.	2.	467.	Themistocles retires into the Island of Corcyra, and from thence to Epirus, to Admetus King	

Years from Xerxes's Retreat.	Olympi- ads.	Tears be- fore J. C.	
			King of the Moloss, tho' his Enemy.
xv.	3.	466.	From whence he goes into Asia, to the King of Persia.
xvi.	41	465.	Xerxes King of Persia is kill'd; Artaxerxes Longimanus succeeds him.
	lxxix.		1101.
xvii.	I,	464.	
xviii.	2,	463.	Inarus King of Libya, Son of Psammetichus, revolts from Ar- taxerxes, renders himself Ma-
			fter of Part of Egypt, and requests the Aid of the Athernians.
xix.	3,	462,	The Athenians beat the Per-
xx.	4	46i,	The Athenians possess them- selves of the two Parts of the City of Memphis, and besiege the third, call'd White-Wall, in-
	THE SOME	1.	to which the Persians retreated,
Alban C	lxxx.	de rejun	NO. The second second
xxi.	1.	460.	The Heilotes and Messenians in Ithome yielded after a Siege of ten Years, and are banish'd the Peloponnesus,
hoin raby			The Megarenses quie their Alliance with the Lacedamo-
Barrocata Másia en	anvilab	VEIMO 9	nians, to enter into one with
	STATE Y	a ban in	The Athenians,
	Y	to A of	The Athenians are beaten at Sea by the Corinthians and Epi-
	Add bo	de this s	daurians at Halias.

TOT .		3.5	and the second s
Years from Xerxes's Retreat.	Olympi- ads.	Years be- fore J. C.	20-Caroli - Marie (MAN)
			They on the other fide beat
	Tracks.	11 25 50	the Peloponnesian Fleet at Cecry-
		7.00	phalea.
xxii.	Park and	450	The Æginetæ vanquish'd by
AAII,	2.	459.	the Athenians, and Agina be-
	4.45	Services	fieg'd.
			Megara attack'd by the Co-
			rintbians, who are put to flight.
			The Well corried by the
in fi			The Wall carried by the A-thenians to the Ports Phalerus
			and Pyraus.
:::	Salat August	1.0	Cimon is banish'd.
xxiii.	3.	458.	The Phoceans attack the Do-
			res, to whose Affistance the La-
		41	sedamonians send 11500 Men,
1			who, being fet upon by the
7.00 A 11.00	1.53 -0.55	*	Athenians at their Return, ob-
		PAR	tain'd a Victory over them at
的数数数	Sloc will	1	Tanagra in Bæotia.
100000	新 公 的话	10 20 20	Two Months after, the A-
9000001	as and	1 0 10 1	thenians entred Bæotia, were
	1		victorious at Oenophyta, demo-
(A) 11 (D)	\$44.8 of \$	10.2 (A)	lish Tanagra, took an hundred
1 × 1	1.	The state of	Hostages of the Locri Opuntii,
Contract of	150	10.5	and return'd to the finishing
Sicis L	1,86 to	Edward .	their Fortifications.
Mark Conf	ma One	HED X 159	Cimon recall'd 62 Days after
		cost Mil	the Battle of Tanagra.
xxiv.	4.	457.	The Aginet & furrender, and
Service San Carlo	5.511 1	100.000	are conftrain'd to demolish
White our	0302 is	02 33	their Walls, deliver up their
		men in	Ships, and pay Tribute.
92 779 533	512 382	List of	The Athenians in pursuance
	and the second	bally	of their Success, with their
		L de	Fleet, fail round the Peloponne-
4 9 0			fue

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Years from Xerxes's Retreat,	Olympi- ads.	Years be- fore J. C.	
xxv.	lxxxi.	456.	
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xxvi.	2.	455.	
oli oli	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		
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fus, and burn the Lacedamonian Havens; take the City of Chalcis in Acarnania, and beat the Sicyones.

The Athenians driven out of Memphis, are besieg'd for the space of eighteen Months in a neighbouring Island, and all of them perish, except some few which escap'd by way of Cyrene, six Years after this Expedition.

Inarus King of Libya is

hang'd.

The Athenian Fleet, fent to the Assistance of their Country-men in Egypt, is entirely deseated.

Orestes Son of Echechratides, King of Thessaly, implores the Aid of the Athenians, who take with them in this Expedition the Baotians and Phocaens, fail to Pharsalus, ravage the Coasts, and return without doing any thing else.

Some time after they embark at Pagæ, set sail for Sicyon with a thousand Soldiers,
under the Command of Pericles Son of Xanthippus, and landing, beat the Sicyonians; after
which taking with them the
Achæi, they went to Acarnania,

Dd 3

and

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420						
Years from Xerxes's Retreat.	Olympi- ads.	Years be- fore J. C.				
		1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	and made War with the Oenia de, besieg'd their Ciry, but were oblig'd to retire.			
xxvii.	3. 4. lxxxii.	454.				
xxix.	I	452.	Three Years after, a Truce of five Years was concluded betwixt the Athenians and Pe-			
xxx.	ż ;	451,	loponnesians. During this Recess, the A- thenians carry on a War with Cyprus under the Command of			
xxxi.	3-	450.	Cimon. Cimon makes an honourable Peace with the Persians, besseges Salamis, and dies in the			
inia. Mariat	ea for	bened benediction to the benediction	Siege. The Besiegers withdraw, and in their Return obtain a Naval Victory over the Phanicians, Cilicians, and Cy-			
xxii.	4. 4	449	Begins the Laced emonian Holy War; they take the Temple of Delphi, and restore it to the Inhabitants of that Place.			
¥0-11	Jxxxiii		The Athenians drive them out, and restore the Photeans.			
***iii.		448.	Exiles seize Orchomenus and Chæronea. The latter of which the Athenians take, and in their Return are deseated at Coronea, and			

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Years from Xerxes's Retreat.	Olympi- ads-	Tears be- fore J. C.	abs server and absence of the server of the
xxxiv.	2.	447•	and after quit Bæotia, and leave it at liberty. Eubæa and Megara rebel against the Athenians. The Peloponnesians ravage Attica under the Command of Plistoanax King of Lacedæmon. The whole Island of Eubæa
xxxv.	3.	446.	fubdu'd by Pericles. A Truce concluded with the Lacedamonians for thirty Years.
xxxvi.	4.	445.	
mont han	lxxxiv.	The state of	
xxxvii.	ı. I.	444.	
xxxviii.	2.	443.	
xxxix.	3.	442.	6 4
xl.	4.	441.	Six Years after this Peace, begins the War with Samos, the End of which was fatal to that City, and reduc'd it to Subjection to the Athenians.
xli.	lxxxv.	440.	The War betwixt the Corcy- reans and Corinthians, on ac- count of Epidamnus, breaks
xlii.	2.	439•	The Corcyraans beat the Co- rinthians at Actium, and Epi- damnus surrenders.
xliii.	3.	438.	The Corcyrean and Corintbian Fleets, posted at Assium and Leucimna, remain there without any Action. D d 4

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Years from Xerxes's Retreat.	Olympi- ads.	Tears be- fore J. C.	
tliv.		9 437 i i 1210dil 18 10 masud	The Corcyreans implore the Aid of the Athenians, who grant their Request.
tiv.	lxxxvi.	436.	The Athenians send Affistance to the Corcyraans against the Corintbians, who beat the
klvi. In the	brafil di 2. Sanca 1	435	Potidea, at the instance of the Corinthians, revolts from the Athenians; who besiege it.
	e sequ	Syts)	The Athenians command the Potideans to demolish that Part of their Walls which fronted Pallene. The Potideans rebel against the Athenians, enter into Al-
klvii.	in roste of	434	liances with the Chalcidenses and Bottiei; raze their maritime Towns at the Persuasion of Perdiccas King of Macedon. The Athenians send a Fleet
	SACTOR MARINER MARINER	SOU OFT Cook 189 10 300	against Philip, which besieges Pydna. The Corinthians send Succours to Potidæa.
xivili.	4. A property A property Bose and a property a property b pro	433•	Potidæa besieg'd by Callias the Athenian General, who deseats Aristeus, who commanded the Forces sent to the Relief of Potidæa. The Athenians raise a Wall to block up Potidæa.
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Years from Xerxes's Retreat.	Olympi- ads.	Years be- fore J. C.
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xlix.	lxxxvii.	432.
1	anto Arab Sis calas La Timos 2.	431.
constant of the constant of th		
Tears of the Pelo- ponnesian War.	lxxxvii	421.
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Aristeus retreats into the Province of Chalcis.

Phormio the Athenian General ravages the Provinces of Chalcis and Bottiea.

The Deputies of the Allies affemble at Lacedamon, where they resolve on a War against the Athenians, in the sourceenth Year of that Truce which was concluded for thirty Years.

The Allies meet a second time, and persist in their former Resolution of making War with the Athenians. The Lacedamonians send three Embassies to the Athenians, who refuse the propos'd Conditions of Peace.

A Chronology of the Peloponnesian War.

The Thebans attempt to seize Platae, and are repuls'd, the fifteenth Year of the Truce.

An Earthquake in the Isle of Delos.

Preparations for the War betwixt the Athenians and Lacedamonians. Archidamus King

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Years of the Peloponne- fian War.	Olympi- ads.	Tears be- fore J. C.	
ii.	3.	430.	of Lacedamon ravages Attica. A Plague rages in the Athenian Territories. Potidaa furrendred to the A-
iii.	4.	429.	thenians. Platææ besieg'd by Archida- mus.
	todani vrinta di sponi di sponi di lxxxviii.		Phormio General of the A- thenian Army, gains a Naval Victory at Naupactus. A War breaks out betwixt the Thracians and Perdiccas King of Macedon.
iv.	ta i.	428.	Lesbos revolts. The Actions of the Athenians in Acarnania. The Olympick Games, in which Doricus a Rhodian carried the Prize. The Siege of Platae.
٧.	1 12. 10 1 12.00 1.000 to	427.	Mitylene furrender'd. Paches receives Leshos, and takes Colophon. The City of Platae taken and destroy'd. A Sedition happens at Cor-
vi.	3.	426.	The Athenians send Affistance to the Leontini in Sicily. An Earthquake. Heraclea, a Lacedamonian Colony.

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Years of the Peloponne- fian War.	Olympi- ads.	Years be- fore J. C.	
			The Athenians defeated at Trachine in Atolia. Delos expiated. The Lacedamonians and Ambraciota beaten by the Atheni-
vii.	4.	425.	ans at Argos. Messina in Sicily revolts from the Athenians. Pylus fortified by the Athenians.
			nians, and besieg'd by the La- cedæmonians. Nicias beats the Corinthians. Artaxerxes dies.
	enerica energia energia energia		Xerxes fucceeds him, and reigns but two Months. After him Sogdianus reigns feven Months.
viii.	lxxxix.	424.	An Eclipse of the Sun at the time of New Moon, the 21st of March, is follow'd by an Earthquake.
			Cythera and Nisea taken by the Athenians. The Sicilians make Peace a-
yi an			mongst themselves. The Athenians attempt Megara, but are unsuccessful.
			Brasidas the Lacedamonian General goes into Thrace, takes Acanthus, Stagira, Amphipolis, and Torona.
			A Truce

Tears of the Peloponne- fian War.	Olympiads.	fore J. C.	
ix.	2.	423.	A Truce for a Year concluded betwixt the Athenians and Lacedamonians. Brasidas takes Sciona, Menda, and other Cities.
x. xi.	3.	421.	Cleon and Brasidas, the former an Athenian, the latter a Lacedamonian General, engage each other at Amphipolis; both Commanders were kill'd, but the Victory is on the Side of the Lacedamonians. Darius Nothus is exalted to the Persian Throne. A Truce for 50 Years concluded betwixt the Athenians and Lacedamonians, which yet lasted no longer than 6 Years and 10 Months. The Alliance betwixt the Argives, Corinthians, Mantinei, and Elei.
gi istilas k encet	XC.		The War betwixt the Man- tinei and the Lacedamonians.
xii.	eligi eligi eligi eligi eligi	420.	The Treaty betwixt the A- thenians and Argives. The Isle of Melos taken by the Athenians. The Olympick Games, in which Androsthenes the Arcadi- an was Victor.

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A great many Negotiations and Expeditions were profecuted during the Truce.

413

The Sicilian War refolv'd on. and begun.

The Siege of Syracuse.

The Defeat of the Athenians at Syracuse.

Decelea fortified by Agis King of Lacedamon.

An Eclipse of the Moon towards the End of Summer.

The Athenians entirely defeated in Sicily, and taken in their Retreat.

The Athenians Victory at Epidaurus.

The Alliance betwixt the

Lacedæmonians and Persians. Alcibiades negotiates with the Persians against the Lacedamonians, in favour of the Athenians.

The Alteration of the Government of Athens.

The 400 which were fet up, were foon driven out.

Alcibiades recall'd.

The Defeat of the Athenian Fleet at Eretria.

The Victory of their Fleet in the Hellespont.

A. Con-

Years of the Peloponne- fian War.	Olympi- ads.	Years be- fore J. C.	
The rest of the xxist lear ending at the Spring. All these Events bappen'd betwint the Autumn of the 21st lear of this War, and July the 23d in the 21st or 22d lear.	XCII. 3. Beginning in July. 4.	410.	A Continuation of the Chronology of the Peloponnelian War according to Xenophon. Several Sea-Engagements happen betwixt the Athenians and Peloponnelians in the Hellefpont. Tillaphernes causes Alcibiades to be seiz'd, and detains him Prisoner about a Month; after which he escapes. Alcibiades now at Liberty, beats Mindarus at Proeconnesus; takes Cyzicus, and Perinthus. The Syracusan Generals recall'd. A Sedition arises in Thassus. Agis enters Attica, and marches to the Gates of Athens. The Carthaginians send into Sicily 100000 fighting Men, who in the space of two Months take Himera, and Selinus. The Olympick Games in which Evagoras carried the Prize.
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Tears of the Peloponne- fian War.	Olympi- ads.	fore J. C.	
XXIII, Of the Peloponnefian War according to Thucy- dides, but	XCiii. I. In July.	408.	Thrasylus the Athenian General attacks Ephesus, but is repuls'd by the Ephesians. Alcibiades gets an Advantage over the Syracusans by Sea.
xxii pursuant			
According to Thucydides, xxiii. accord- ing to Xeno- phon.	2.	407.	Minerwa's Temple at Phocaea burnt by Lightning. Ghalcedon besieg'd by Alci- biades.
	resident spilosoft se		Pharnabazus who came to its Relief is defeated. A Truce between Alcibiades
			and the Persian Generals. Byzantium besieg'd by the Athenians, and surrendred to them by Treachery. The Athenian Embassadors
XXV. According to Thucydides, XXIV accord-	3.	406.	fent to Persia in the Winter Cyrus Son of Ataxerxes, Governor of the Maritime Provinces, is appointed to affift
ing to Xeno- phon.			the Lacedamonians. He detains the Athenian Embassadors three Years. Alcibiades being return'd to
	15 (15) 601 500 15 (15) 160 (15)	1	Athens, reduc'd the Isle of Andros which had revolted. Lysander, being made General
			of the Peloponnesian Fleet, went to Cyrus, and obtain'd a Naval Victory over the Athenians. Alcibiades retires.
	(Mr. 1 42)	5 2.5 (0.10	Conon succeeds him.

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Tears of the Peloponne- fian War.	Olympi- ads:	Years be- fore J. C.	
XXVI. According to Thucydidees, xxv. accord- ding to Xeno-	4.	405.	The Descent of a ginians into Sicily, Agrigentum. An Eclipse of the in the Evening. Minerva's Temple burnt.
phon.	elseste. La cada	Lalam	der in his Post of C the Lacedamonians
			with Cyrus; takes I besieges Conon by Sea in Mitylene; but h Intelligence to Athe Relief; Callicratide
			meet them, falls in at the first Shock; to monians Lest Wing the Athenians retreat Loss of 25 Ships, a
	2 - 1 - 1 2 - 1 - 1 3 - 1 - 1 3 - 1 - 1		feventy. The Athenian Gerdemn'd to Death at
xxvii.	xciv.	404.	In the Winter Etector draws his Soldiers for Cyrus being suspection manded to the Court where Artaxerxes far Distemper of which
			the next Year. Lysander, the La General, takes Lam

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eded Lysan-General of ; quarrels Methymna; a and Land he fending ens, obtains les goes to nto the Sea the Lacedais routed; at with the and the Lair Side loft

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Years of the Peloponne- fian War.	ol
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Years before J. C.

He blocks up and takes the Athenian Fleet in the Hellespont, and kills the Prisoners. Conon escapes with 8 Gallies.

Lysander takes Byzantium and Chalcedon, and subdues Lesbos and Thrace.

Agis and Paufanias enter Attica, and the last of them encamps in the Suburbs of Athens, in the Academy.

Lysander at the same time arrives with 150 Sail at Port Piraus; and Athens being thus befieg'd by Sea and Land, is constrain'd by Famine to ask a Peace, which is accordingly concluded in May.

Dionysius of Syracuse, Son of Hermocrates, seizes on the Government, after having deseated the Carthaginians.

The Olympick Games in which Crocinas is Victor.

Here begins the Athenian Year of Anarchy.

An Eclipse of the Sun on the 3d of September.

Lycophron of Phèræ renders himself Master of Thessaly.

Dionysius the Tyrant is beaten by the Carthaginians.

Samos taken by Lysander, Lysander disbands his Army. The Peloponnesian War ends.

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SECT. XXI.

The Ancient State of Greece, according to Thucydides.

REECE was not at its Beginning peopled T with any fix'd Inhabitants; nor had any Commerce with other Nations either by Sea or Land, because they put no manner of Confidence in one another, and the strongest always turn'd out the weakest. As they had no fortified Towns, nor flourishing State, they were not very solicitous to amass Riches, for fear of raising the Ambition of their Neighbours. They till'd no more Ground than what was necessary to sustain them; and firmly believing that they could subsist in all Places, they made no difficulty of roving from one Country to another. The best Parts of Green were most expos'd to Changes of Inhabitants; fuch were Thessaly, Baotia, and most Parts of the · Peloponnesus, except Arcadia; for Plenty augmented their Forces, engendred seditious Divisions which ruin'd the Inhabitants, and render'd them a Prey to the Avarice of Foreigners. Attica was least subject to these Mutations, by reason the Lightness and Sterility of the Soil, did not afford fufficient to raise Envy, or occasion any Sedition. Which is the real Reason why it has render'd its felf more famous for its Colonies than its Riches. The confiderable Exiles of all Countries found here a safe Port, and secure Retreat, which continually augmented the Number of its Inhabitants, to that degree, that they were constrain'd to transport Colonies to Ionia, because the Country was not able to sustain them.

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But the best Proof of the weak and inconsidera- Thucyble State of Greece, is, that it never undertook any dides. general Enterprize before the Trojan War. Nor were all the Nations comprehended under one Name; but each had its own, tho' that of Pelafgians was the most common. The Descendants of Deucalion afterwards rendring themselves Masters of the Province of Phthiotis, and trading to several Countries to enrich themselves, the Greeks by flow degrees began to be call'd by the Name of his Son Hellen: But this Apellative did not yet extend to all Places, as we find by Homer, who liv'd long after the Trojan War. For he calls none Hellenes, besides those of Phthiotic which were commanded by Achilles. He calls the rest Argives, Achai, and Danai. Minos, the most ancient of any that we have heard of, had a Fleet, and was Master of the greatest Part of the Sea; he govern'd the Isles call'd the Cyclades, and fent the first Colonies thither, after having ejected the Carians, and gave the Government to his Sons. 'Tis probable that he endeavour'd to scour the Sea of Pirates, with great Numbers of which it was infested. Land-Robberies were also then frequent, as they are at present practis'd amongst the Ætolians, Acarnanians, Locri, Ozela, and other Nations in those Quarters, who all wear Arms, as did formerly the Greeks who liv'd in open Places, whose Roads being always unlafe, they were oblig'd to arm themselves as the Barbarians now do. The Athenians first left this Custom, quitted their Weapons, and gave into a more quiet and eafy Way of Living; and as Luxury got footing by little and little, the rich old Men grew so nice, as to wear Linnen Tunicks, and turn up their Hair with Gold Crotchets, which Fashon has not been long out at Athens, and in Ionia. 'Twas the Lacedamonians which began a modester and plainer Dress, which they continue

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Thucy- to wear at present, without Distinction of Poor or dides. rich, either in that or other Particulars. They were also the first who wrestled stark naked; for anciently, the Wrestlers even in the Olympick Games, girded themselves with a fort of Scarfe; which Custom is but very lately worn out, and fome of the Barbarians even yet continue to wear ic. The Cities growing richer, running into greator Trade, and Navigation becoming more common, they built new Towns, and commodious Places for Commerce, as also in the Streights which make the two Seas, as well for the fecuring

as facilitating of Commerce.

Those who are acquainted with the Peloponnefian History, fay that Pelops came from Afia, fettl'd in this Country, and gave his Name to it. Atreus his Son, after the Death of his Brother Chrysippus, fled for Refuge to Eurysthem King of Mycene, who was his Nephew by the Mother's Side. This Prince marching out of his Country to make War with the Athenians, left him the Government of his Territories, which Pelops seiz'd after his Death. Agamemnon the Son of Atreus, being much stronger at Sea than all his Neighbours, affembled them together to engage with him in the Trojan War. Homer mounts the Number of their Fleet to twelve' hundred Sail, of which the Baotian Ships carried each one hundred and twenty Men, and those of the Philostetæ fifty; which two forts 'tis not unlikely he proposes as Models of the largest and least Vessels: They beat their Enemies at their Landing, without which they could have had no opportunity of intrenching themselves. During the Siege, part of their Army, was employ'd in Plowing the Ground. The Wars which preceded this were very inconsiderable; and that of Troy its self, tho' very much celebrated, is yet much less than what Fame repre-

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represents it to be, as appears by the Effects, not-Thucks withstanding the Hyperboles of the Poets.

The Changes which happen'd in Greece after this War, plung'd it into such a confused State, as would not allow it any Leifure to improve its felf. The too flow Return of the Grecian Princes occafion'd new Troubles; and those who were thrown out of their Cities by Seditions, built new ones: Sixty Years after the Taking of Troy, the People, at prefent call'd Baotians, were driven out of Arna by the Theffalians, and peopled Baotia, anciently call'd Cadmeis, whence part of them came who went to the Siege of Troy. Twenty Years after that, the Dores and Heraclida posses'd the Peloponnefus. At last, after a long Peace, the Greeks being no more plagu'd with intestine Divisions, sent Colonies to several Places: Thus the Athenians peopled Ionia, and part of the Peloponnefian Isles, the greatest part of Italy, and Sicily, and several parts of Greece, Upon which several private Men got into their Hands the Tyranny or Government in most of the Cities. Before which there were no other than legitimate Principalities, which were not absolute, but confin'd within certain Limits. in which Estate they descended from Father to Son. The People apply'd themselves to Navigation, and the Corintbians are faid to have been the first Builders of Gallies with three Banks of Rowers. The first Sea-Fight which we find mention'd being forty Years after that Time, betwixt the Corinthians and Corcyreans: After which the Ionians for tome time maintain'd the Empire of the Sea against Cyrus, and also signaliz'd themselves under his Son Cambyses. Polycrates Tyrant of Samos, had also a Fleet, and conquer'd several Isles. The Phocenses Nomenta who founded * Massilia, beat the Carthaginians. Marseille The Inhabitants of Coregra, and the Tyrants of Sicily, had also several three-bank'd Gallies. The Ee 3

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Thucy-Arbenians and Agineta had but small Fleets, comdides. pos'd chiefly of long Vessels, and it was not before very lately, fince Themistocles persuaded the Athenians to build three-bank'd Gallies. The Grecians had no general War before that betwixt the Chalcidenses and Eretria, in which all Greece took Sides. Thus Greece continu'd long without doing any thing great. The Lacedamonians ejected the Athemian Tyrants, after having exterminated them out of the rest of Greece, as they did out of Sicily. The City of Sparta being more afflicted by intefline Divisions, than any other City which we have heard of, was yet always govern'd by good Laws, and exempt from Tyranny after the coming of the Dores, who inhabited it; and for above four hundred Years before the End of the Peloponnesian War, it has retain'd the same Form of Government, without any Alteration; which has render'd it potent, and enabled it to give Laws to its Neighbours. After the Destruction of the Tyrants, happen'd the Battle of Marathon, and ten Years after, that of Salamis. Some time after that Victory, all the Greeks were divided betwixt Athens and Lacedamon, they being the two. Sovereignties, of which one had the Empire of the Sea, and the other that of the Land. These two Powers, who agreed very well at first, were not long without Quarelling, and drew their respective Allies after them, and never ceas'd making War against one another. Some have thought that Hipparchus, who was kill'd by Harmodim and Aristogiton, was Tyrant of Athens, because they did not know that his Brother Hippias was the eldest Son of Pisi-Gratus.

> From the Time of Cecrops and the other Kings, to Thefeus, Attica had its Towns or Boroughs, each of which had its Magistrate and Town-house, where Justice was distributed, and the Govern-

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e, nnt ment administred, without any Appeal or Re-Thucycourse to any Sovereign, unless in Time of War. dides. But Thefeus coming to the Throne, joining Prudence to Authority, amongst other Regulations which he made, abolish'd these Magistrates and particular Assemblies, uniting them all in one Council, which met at Athens in the Prytaneum.

To fay something of the Conspiracy of Harmodius and Aristogiton, it ought to be hinted, that Pififratus Tyrant of Athens dying old, Hippias his Son fucceeded him, and not Hipparchus, as some have believ'd. The Son of Hippias nam'd Pifistratus, as was his Grandfather, in the Time of his Government founded the Altar of the twelve Gods. Harmodius and Aristogiton having conspir'd the Death of the Tyrants, design'd to kill Hippias first, on the Festival of Minerva; but having observ'd him in the Suburbs speaking to one of the Conspirators, they return'd into the City, and kill'd Hipparchus. Aristogiton escap'd, but Harmodius was kill'd. Hippias put all those to Death whom he suspected; married his Daughter to the Tyrant of Lampfacus; four Years after was ejected by the Lacedæmonians, and the Faction of the Alemæonides; fled to Sigeum, and from thence to Lampfacus, whence he went to King Darius, and twenty Years afterwards fought for the Persians at the Battle of Marathon.

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Thucy-dides.

SECT. XXII.

An Extract of the Geographical Passages in Thucydides.

OF EPIDAMNUS.

Equiph, and bordering on it is the Country inhabited by the Taulantii, a barbarous Illyrian Nation. The Epidamnians were a Corcyrean Colony, founded by Phalius a Corinthian, who was descended from Hercules. Besides Corcyreans, he carried with him several Dores and Corinthians; the Result of all which was, that in process of Time this Colony began to enlarge and grow populous; after long and vexatious Divisions, it was attack'd by the People of the Country around it, which very much weaken'd it. This City is built on an Istomus.

ATHENS.

The City of Athens was not eafily tenible. From Port Phalerus to the Walls of the City, the Space was thirty five Stadia, which was to be defended, besides forty three Stadia, which was the Compass of its Circuit. As for the Remainder, which was situate between the Long Wall and Port Phalerus, it was not possible to defend it. The other Wall which extended from Port Pyraus, was forty Stadia long, and the Garrison which guarded it was plac'd without it; and the whole Circuit of Pyraus, and the Munychian Port was sixty Stadia.

of THRACE and MACEDONIA.

The Extent of Thrace, which was subject to the King of Macedon, is from the Mountains Hæmus and Rhodope, to the Euxine Sea. Beyond Mount Hamus inhabit the Geta, and other Nations which people the Country from the Ister to the Sea. These People are Neighbours to the Scythians, wear the same forts of Habits, and are all Archers on Horseback. Several of the free Thracians, who wear their Swords, and inhabit Rhodope or the other neighbouring Mountains, partly hired for Money, and partly voluntarily follow'd him. He also got together the Pæones in his Dominions, whose Country extended to the free Paonians, as far as the River Strymon: For that River descending from Mount Scomius, runs thro' these Countries, and bounds his Territories on this Side, with those Provinces which I have mention'd. But on the Side next the Triballi, who also live without Kings, the are bounded by other Nations, which inhabit the northern Part of Mount Scomius, and extend westwards to the River Oscius, which proceeds from the same Mountain in which rise the Ebrus and Neftus, which is very high and defart, and fituate near that of Rhodope: For the Kingdom of the Odryfa, which is that which I now describe, extends from the City of Abdera to the Pontus Enxinus, at the Mouth of the Ister. This Side which is the shortest, may be sail'd in four Days and Nights; but from Abdera to the Ister by Land, is eleven hard Days Journey. This is its Extent on that Side next the Sea. On the other Side, from Byzantium to the Leai, and along the River Strymon, which is the most distant Part from the Seashoar, is thirteen Days Journey. Senthes who succeeded Sitalces, vaftly enrich'd this Empire; his Revenue

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Thucy-Revenue amounted to four hundred Talents of dides. Gold and Silver Mony, besides his Gold and Silwer Plate, whose Value did not come short of that Sum: his rich Stuffs, and the Presents which were made to him, as well as to the Nobility of his Country. For the Thracians account it more honourable to receive than make Presents, contrary to the Custom of the Persians, who rank the Giver above the Receiver. But the Odryle abuse this Ulage yet more; for nothing can ever be obtain'd of them without Money; and that Empire is by that means become the largest and richest of all those situate betwixt the Euxine Sea and the Adriatick Gulph. But yet with regard to the Strength and Number of their Armies, they are much inferior to the Scythians. There are in Upper Macedonia several Nations ally'd with the Thracians, and subject to their own Kings. Alexander the Father of Perdiccas, and his Ancestors the Temenida, originally of Argos, were the first Conquerors of this Part of Macedonia, and fettled Inhabitants there, after they had driven the Pierians out of Pieria, and the Bottieans out of Bottiea. One of which Nations inhabited the Country from under Mount Pangaus, beyond the River Strymon, whence that Side is call'd at present the Pierian Gulph, and the other the Country near Chalcis, where they at present continue. The Ancestors of Perdiccas also conquer'd a Tract of Land near the River Axius, which extends from the Mountains to Pella and the Sea; and beyond that River lies Mygdonia, out of which he ejected the Edoni, as he did the Almopes out of Almopia, and the Eordi out of Eordia, the most of which were destroy'd: but some yet dwell at Physca. The Macedonians also conquer'd other Countries, which they at present possess, namely, Anthemus, Grestonia, Brisaltia, and the greatest Part of Upper Macedonia. All thele

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these Provinces are at present compris'd in the Thucy-Kingdom of Macedonia, and were subject to Per- dides.

There are also free Thracians in the Plain which

is North of the River Strymon.

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The MELIENSES.

The Melienses are divided into the Paralii, Hieres, and Trachinii.

EURYLOCHUS's March to the Affiftance of the AMBRACIOTÆ.

Eurylochus, croffing the River Achelous, pass'd thro' Acarnania, having on his Right the City of Stratus. and on his Left, the rest of that Province; from whence he went by Phytia, and then by the Frontiers of Medeon, next thro' Limnea, and from thence entred the Country of the Agrai, which doth not belong to Acarnania. After having gain'd Mount Thyamus, which is defert and uncultivated, he in the Night time made a Descent on the Country of Argos, from whence proceeding to the maritime Town of the Argives, he join'd those who were at Olna.

of SICILY.

This Island is so large that a laden Vessel cannot The Mile is fail round it in less than 8 Days, and is separated bere reckonfrom Italy only by a narrow Streight of about two Paces. Miles and a half, or twenty Stadia. The Lastrigones and Cyclopes were its first Inhabitants: but we are wholly Ignorant of their Original, and from whence they came; wherefore we are forc'd to depend on the Accounts which the Poets give us. The most Antient next them were the Sicani, who pretend

Thucy-pretend to be the Original Natives of the Place : dides. but indeed rather came from the Country situate about the River of the same Name, in Iberia, or Spain, from whence they were driven by the Ligyes, and gave their Name to Sicily, before call'd Trinacria, and yet continue to reside on the western Part of the Island. Some Trojans who went in fearch of Adventures, after the Destruction of their City, came and fettled amongst them, and built Eryx and Egefta, taking the general Name of Elymi, to which joyn'd several Phocenses, who stopp'd here in their Return from the Siege of Troy, after having been cast by the Tempest on the Libyan Coast. The People properly call'd Sicilians came from Italy in calm Weather on Floats of Timber, or some other way, to escape the Opici, and flocking over at first in great Numbers, obtain'd a celebrated Victory over the Sicani, and confin'd them to a Corner of the Island, about three hundred Years before the coming of the Greeks. The Phanicians also spread themselves along the Coast, for the Conveniency of Commerce, and also for the same reason dispers'd themselves into its small Neighbouring Islands; but after the Greeks began to frequent it, they retired into the Country of the Elimi, in order to be nearer Carthage. and abandon'd the rest of the Isle. Thus the Barbarians came to get footing in Sicily. As for the Greeks, the first which went thither were the Chalcidenfes of Enbea, under the Conduct of Thucles, who built Naxus, and the Altar of Apollo, which is at present without the City, where those of the Island which come to consult the Oracle, usually facrifice before their Departure. The Year after Archias the Corintbian, descended from Hercules, after having beaten the Sicilians, built Syracufe. But then there was no more than the antient City situate on an Island; the rest was afterwards

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terwards Peopled, and the Island annex'd to the Thucy Continent. Seven Years after the Chalcidenses dides. founded Leontini, after having chas'd out the Inhabitants of the Country, and then built Catana. About the same time, Lamis carried a Colony from Megara and settled it on the River Patacins, at a Place nam'd Trotilum, and from thence removed his Adventures afterwards to Leontini, from whence being driven out, he built Thapfus, and there died. After which, his Followers, fubmitting themselves to Hyblon, King of the Country, founded the Hyblaan Megara, from whence they were chased, two hundred and 40 Years afterwards by Gelon King of Syracuse; but they before built and peopled Selinus, an hundred Years after their first Establishment. Antiphemus and Entimus, the former a Rhodian, the other a Cretan, brought each of them a Colony out of their own Country, and together built Gela, on the River of the fame Name, forty five Years after the founding of Syracuse, and establish'd the Dorick Customs there. About one hundred and eight Years afterwards, the Inhabitants of this City built Agrigentum, on the River of the same Name, and settled the same Ulages there. Zancla was built by the Pyrates of Cuma, in Italy, in the Quarter of the Opicians, and was fo call'd by those of the Country, because it resembled a Scythe. But it was afterwards peopled by a Colony of Chalcidenses, and other Eubaans, and after that possess'd by the Samians and some Ionians who fled out of the Persian Dominions. Some time after, Anaxilas Tyrant of Rhegium having drove them hence, peopled this City with feveral Nations, and call'd it Messina, from the Name of his former Country. The City of Imera, or Himara, was founded by the Zanclians, under the direction of Eudid, Simas and Sacon, and chiefly peopled by the Chalcidenses, intermix'd with some Syracusan Exiles.

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Thucy-Exiles, banish'd by the contrary Faction: Their dides. Language is also compos'd of the Dorick and Ionick Dialects; but they are govern'd by the Laws of Chalcis. The Syracusans founded Acre, Casmena and Camerina: the first 70 Years, the second 90, and the third 135 Years after Syracuse. But afterwards expelling the Inhabitants of the last for their Rebellion, Hippocrates Tyrant of Gela, who receiv'd this Country of them in exchange for several Prisoners, planted a new Colony here, which was afterwards exterminated by Gelon, and another settled in its place. These are all the Nations both Greeks or Barbarians which settled in Sicily.

S E C T. XXIII

Dionysius Halicarnasseus's Comparison of Herodotus and Thucydides, with some Reflections.

WE cannot better conclude these Articles on Herodotus and Thucydides, than with the judicious Comparison which Dionysius Halicarnasseus has made of these two Authors.

This is, fays he, what I think of Herodotus and

Thucydides.

First of all it must be allow'd that those who defign to write History, ought to choose such an agreeable and beautiful Subject, as will give his Readers Pleasure. This is what Herodotus in my Opinion has better understood and executed than Thucydides; for the first wrote the History of the Greeks and Barbarians, to the end that the glorious Actions of the Antients, and several other Events might not be buried in Oblivion: This is the End and Design of his History: whilst Thucydides attempted

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tempted no more than the Hiftory of one fingle War, which was neither Honourable nor Fortunate.; which ought never to have been begun, or at least was what is to be wish'd had been buried in Oblivion, that Posterity might have been wholly ignorant of it. His Declaration at the Beginning of his Work, fufficiently discovers that his Subject was not well chosen; for he there tells us, that he is going to describe the Ruin of several Cities, which were destroy'd by the Barbarians, or themselves, besides Exiles, Proscriptions, Murders, Earthquakes, Famines, Epidemical Diftempers, and numerous other Calamities, so that even at the very Beginning he difgufts and alienates the Minds of his Readers, by preparing them to hear the Miseries of all Greece: and the History of the surprifing Actions of the Greeks and Barbarians, being doubtless preferable to that of the Calamities of whole Greece, leaves it beyond exception, that Herodotus has succeeded better in the Choice of his Subject than Thucydides. It cannot be alledg'd that Necessity forc'd Thucydides on that Subject; for he speaks contemptibly of the Actions of the Antients, and praises those of his own Time; which Herodotus never does, and tho' Hellanicus and Charon had treated on the same Subject before him, that did not prevent his writing his History, being perswaded that he should excel them, which he accordingly did.

The second Duty of an Historian, is to know where to begin, and how far to proceed: in which Herodotus seems to have been much better skill'd than Thucydides; for he first displays the Reason why the Barbarians began to fall upon the Greeks, and continuing the Thread of that Story, stops at the Punishment of the Barbarians, and the Revenge which the Greeks took of them; whilst Thucydides begins his History with the less prosperous, and most

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most miserable State of Greece; which he ought not to have done, confidering that he was himfelf a Greek, and Citizen of Athens, and much less as being not of Plebean Race; but descended from one of the most illustrious Athenian Families, and of the number of those who were preferr'd to Military Posts and Honours. He ought yet less to have, as he does, openly ascrib'd the Cause of the War to his own City, there being feveral other Occasions from whence it might proceed. He would also have done much better not to have begun his Narration with the Corcyrean War, but rather with the Great Actions of the Athenians immediately after the Persian War, which he only mentions transitorily and improperly. ing related them with the Tenderness and Earnestness which became a Lover of his Country, he might have faid that the Laced emonians beginning of this War was owing to the Jealousie and Fear, with which these great Actions had affected them, tho' they pretended other Causes; and next have proceeded to the Locrenfian Affairs, the Decree against the Megarenses, and whatever else he had pleas'd. Nor has he succeeded better in the Conclusion of his History; for tho' he was an Actor in this War, and promises the intire History of it, he yet ends with the Sea-Fight near Cynossema; tho' he would have done better to have ended his Hiflory with the welcome Return of the Phylasi, which began the Recovery of the Athenian Liberty.

The third Duty of a Historian, is to consider what he ought to relate, and what he ought to pass over in Silence. Thucydides seems in this regard to be yet inserior to Herodotus; who well knowing that long Narrations are tedious, if not interlarded by Digressions which render them agreeable, has follow'd Homer's Example, and ren-

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dred his History agreeable by an infinite variety; Thucyfo that when the Reader once begins he cannot dides. leave off, but continues admiring him to the end. Thucydides on the contrary, relates a Series of Wars and Battles without any intermission, joyning Battle to Battle, Preparatives of War, to Military Preparatives, and Orations to Orations; so that the Reader's Mind is fatigu'd: for as Pindar says, Honey and the greatest Sweets by degrees grow Nauseous. Tis easie to conceive what Charms and Graces History receives by Change and Variety. Tis indeed true that Thucydides has observed this Rule in two or three Places, as when he relates the Original and Progress of the Empire of the Odrysa, and when he treats of the Cities of Sicilly.

'Tis also the Duty of an Historian to divide his Hiltory, and to dispose the Events which he relates in their proper Places. Let's then fee what Method Herodotus and Thucydides have follow d. The latter obliges himself to the Order of Time, the former to that of Things. Thucydides's Method renders him obscure, and his History difficult to be comprehended; for several Events happening in the same Summer and Winter, in several Places, intead of relating in a continu'd Series all that pals'd in one Place, he leaves his Narratiom imperfect, and runs to what was done at another; which perplexes and confounds the Reader. Herodotus on the contrary, beginning with the Lydian Monarchy, and descending to Crafus's Kingdom; he next relates the History of the Agyptians; Scythians and Libyans, being led to them by a natural Succession, or to render his History the more agreeable. When he proceeds next to acquaint us with what pass'd during the space of two hundred and twenty Years in the three Parts of the World; betwixe the Greeks and Barbarians, to the Flight of Xermes,

Thucy-Xerxes, he doth not separate the Facts which ought dides. to be united together, so that it may be said of Herodotus, that treating but of one single Subject, he has divided it into several Parts; and of Thucy-dides that he hath compos'd one sole Body of diffe-

rent Subjects.

Historians, and their Histories; the first thing which ought to be regarded in an Historian, is his Disposition, and with what Temper he wrote his History. Herodotus is easie and mild: Thucydides on the contrary severe and morose; the Remembrance of his Exile had angred him against his Country; he enlarges on its Faults, and passes over in stence, or never mentions but against his Will, their good Actions. As for Elocution, these two Authors have Parts in which they excel and are inserior to one another, and others in which neither of them

yields to the other.

The first Excellency of an Oration, without which it is worthless, is that the Diction be pure, and the Propriety of the Language in which it is written be preserv'd. Herodotus and Thucydides are equal in this Particular; for the first is the best Medel of the Ionick, and the last of the Attick Dialects: Thucy dides feems to have furpais'd Herodots in Brevity; it may with Truth be faid, that Brevity is an agreeable Excellence when joyn'd with Perspicuity, but devoid of that, becomes harsh and uncasie. Herodotus and Thucydides, in the Opinion of Dienysius of Hulicarnassus, both earnestly endeavour'd to speak clearly; but this is not Ciceros Judgment concerning Thucydides. The third Characteristick Quality of an Oracion, is a Sweetness to please, and Vehemence to move the Passions Herodorus and Thucydodes feem to have divided the betwixt them; the last being happier in the Ex pression of great Passions, as the former is in Paint

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ing the lofter Motions. We might add next, the Thucy-Study, Application, and Learning of an Author: in which both are equal; but Thurydider furpaffes Herodotus in the Force and Vehemence of his Elocution, as Herodotus goes beyond him in Sweetness, and the Art of Perswasion and Pleasing, Herodotus has the most natural Turn of Elocution in his Oration; and Thucydides is graver and more confiftent. The great and principal Character of an Historian, is to preferve an equal Beauty every where: Herodorus in this excels Thucydides; for he is equally the same throughout, and yet more so in his Orations, than Narrations. To conclude in a word, the Histories of these two Authors may be call'd very elegant Poetick Pieces, which differ chiefly in Herodotus's being gayer, and more Police in his Configuation, and Thucydides Drier and Harth.

This is the Judgment which Dionysius of Halicarnassius passes on these two Princes of the Historians; on which we may be allow'd the Liberty of making some Resections in savour of Thucydiden

First of all, 'tis not true that the Historian is always left Master of the Choice of his Subject. But on the contrary it may with fuffice be affirm'd that he is rather oblig'd to fuit himself to the Subject on which he treats. Herodotus wrote the Hiflory of the Barbarians and Greeks to the Retreat of Xerxes. Thucydides being thus prevented, and nor hoping to out-do Herodotus, as he had excell'd Hellanicus, and Charon, he had no other Subject left to his Choice, than the Grecian Intestine Wars, and was oblig'd in the first Place to determine in Fayour of that which was most considerable, and which afforded the greatest and most memorable Events; as he hints at the Beginning of his Hilto-Tho Herodotus's Subject was more extensive, and

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Thucy- and the Wars he relates feem'd more confiderable dides. by the greater Numbers of their Forces, and the Extent of their Conquests; that of Thurydides is not rendred less great by the Multiplicity of Events, the Characters of the Parties engag'd, and the Conduct of their Generals; besides which, this Series of Story affords much more Intrigue and Policy, and much more concerns the Greeks. It was to have been wish'd indeed, that the Greeks for their own Interest had remain'd united, and that no Breach had ever happen'd amongst them: but these Wars unfortunately breaking out, is not true, that they ought to have been buried in Oblivion: but on the contrary the History of them has prov'd very advantageous to Posterity; the value which we retain for our Country, ought not, as the Author fays, to hinder our relating the Loffes which she has sustain'd, and the Faults which she has committed; for the Historian is no more to be blam'd than the Player for the Mileries which he reprefents. The most Melancholy Objects generally move the Reader in the most fensible manner. The greater the Miseries the more of Pity and Grief they excite, and the Mind is touch'd with a fecret Pleasure in those Motions, which at once in a fort, fix and charm it. We are never better pleas'd with a Tragedy, than when the Audience melts into Tears. Wars and other Calamities are the ordinary Objects of Hiflory, and what are principally hunted after for Matter, on which to found it; and if we should retrench the Wars and their Confequences from all the Historians of the World, History it felf would be reduc'd to a very Trifle, utterly insufficient to excite the Readers Curiofity.

Secondly, Thurydides has not worfe fucceeded in the Commencement of his History than Herodetuin The most flourishing time of Greece, as he

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himfelf observed, was that which preceded the Pa- Thucylopomefian War. Greece was then by degrees are dides. rivid to that State of Grandure, after Xerxer's Retreaty. Thursdides took it at the highest pitch of its Elevation, and shews that the Jealouse betwirt the Lacedemonians and Athenians, was the Caule of that War, which brought to many Mileries on Greece ... He does not yet forget what had pass'd before that time, and after having display'd the State of Antient Greece, he draws up a very exact Abridgment of the most considerable Events which happen'd in Greece from the Retreat of the Persians, to the Beginning of the War which he is about to write, in which he discovers a great share of Art, Address and Method. As a Historian, he was not oblig'd to contrive and invent the Causes of this War, and to suggest falle ones, in favour of his Country: He was oblig'd to recite with all fincerity the Pretexts and Occasions, and discover the true Canfe of it; which he has accordingly done. He design'd the compiling of a History to the end of the Peloponnesian War; but had not opportunity to mish it; he might be prevented either by want of Leifure, or Death. So that it was Chance and not Choice, which forc'd him to stop where he did.mude bru and inchange anothe soldw

Tis true, an Historian is not required to mention every thing; he ought to pass over many things; he ought not to stop at any but memorable Facts; ought not to amuse himself with vain Descriptions, nor Register private Actions, if not Eminent, any more than he ought to insert frivolous Narrations; and lastly he ought to avoid all Digressions, which are foreign to his Subject: but Thucydides is herein much more reserved than Herodotus, who continually abounds with them. Herodotus Descriptions are commonly very long, whilst Thucydides is very cautious in his. For whether he de-

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Thucy- describes the Plan of a Siege, or Camp, or the figure of some Engine, he passes lightly over them, and is yet more concile in the Descriptions of Cities, or the Port of Syracufe. Tho' he feems long in that of the Peft, yet whoever reads it with Attention, will observe, that his the multitude of things which flay'd him, and that he goes as fall thro it, as he could: This is Lucian's Judgment of himby spilo, 344

> As for the Conduct and Method of the Hiftories of Thucydides and Herodorns, they may both be faid to be perfect in their kind: but that of the former more fuitable to a Writer of the History of his Times. Let us fee how Lucian would have " He should, an Historian dispose his History. fays he, imitate Homer's Jupiter, who now casts "his Eye on the Grecian Camp, and prefently afster on that of the Trojans, and separately describe "the Actions of both Parties, except only in the "Relations of Battles, where he is oblig'd to confound them. He should consider first the Gene-"rals, the Orders which they give, and the Dispofirion of their Troops, and if he could give an st account of the whole : when they are engaged, "he should observe what is done on both Sides and not forget the vanquish'd Party, to dwell con-"tinually on the Vanquisher. He may fornetimes fleave a Particular, when in haft, and to avoid the interruption of the thread of his Story; but the should afterwards return, and observe as "much as he can the Order of Time: he should tollow the Conqueror every where, without lofing any remarkable Action or Particularity : he Thould forget no Circumstance of great Enterto prifes, because every one is Curious; when in o-"thers, however there he may be, he will appear redicus. This Model is fo very like Thueydides, that his probable that Lucian drew it after him.

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As for the Characters of the two Authors, Die Toucy infins of Halmannaffits, has described that of Heron didis. doing very well; but has not done Inflice to Thick dides, in representing him Morose and Partial, and affecting to speak ill of his Country which had an-He is indeed Graver than Herodotus, gred him. and somewhat more rigid in his Morals; but he is Just. He every where Prailes Virtue, and Cenfures Vice; if he does not spare his Country-men. 'tis not out of four Resentment, but pure regard to Truth: choosing rather, as he says himself, to displease by speaking Truth, than please by telling of fabulous Stories; because that by displeasing, fays he, I should profit, and should injure Men by endeavouring to pleafe. 'Tis this Love of Truth, and exact Care of faying nothing but what is fo; and all that really is Io, which according to Cicero is the principal Dury of an Historian, in which Thucydides far excels Herodotus, who frequently relates fabulous Stories, and fuch as he himself acknowledges to be falle; forming himself on the Maxime, That he ought to infert in his History all whatever he had heard faid; but withal is not oblig'd to believe that all is true, Lib. 2. A Maxime which ought not to be practifed by an Historian, when he is convinc'd of the Falfity of what he writes. But Herodotus's Design seems to be to write extraordinary furprifing, and wonderful things, to excite his Readers Admiration; whilft that of Thucydides is to describe Events exactly as they happen'd, in order to instruct with Truth. We have no Reflection to make on the Judgment which Dionysius Halicarnasseus passes on the Stile and Elocution of these two Authors, which is very conform to Cicero's Opinion of them, without it be that he has not observ'd that Obscurity in Thucydides, which Cicero censures. We shall only add , erad his probable that Lucran drew it after him.

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Thucy-here, that Thucydides's Orations are more Eloquent, dides. and those of Herodotus more Natural. That those of the former favour more of the Orator, and those of the latter come nearer the Historical Taste.

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